The LUTHERAN

CORNERSTONE IS LAID IN ARGENTINA

Lutherans are building a new church at Villa Ballester

Vol. 33, No. 10

DECEMBER 6, 1950

5 CENTS

Give a Little Extra

THE YOUTHFUL EMPLOYEE came to the elderly employment manager with his complaint. "I've been working in this office for two years," he grumbled, "and I haven't received a promotion. I'd like to know why."

The manager's eyes met the young man's resentful stare. "Do you really want to know why?" he asked. "Or are you already so sure you deserve a promotion that you've closed your mind to any suggestions?"

This question surprised the young man. He straightened himself to a well-poised sitting position, and after an obvious change of expression, he said, "I would like suggestions."

"The work you do is well done," the employment manager told him. "But you never go one step beyond the minimum."

"Isn't it enough when you do what you are told?" asked the young man.

"Yes, to hold some jobs such as yours of clerk, it's quite enough," replied the manager. "But . . . when it comes to bigger things on the job, in the community, in the church, or anywhere, I like to think of it this way. When I was a boy the part of the cake I liked best was that which ran out of the pan and baked hard along the edge. Give the overflow to anything you do, and it'll leave the same aftertaste that cake did." —KATHERINE BENION

The LUTHERAN News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Harriet E. Horn, Richard T. Sutcliffe, Assistant Editors
Edmund W. Jones, Art Director. Staff Writers: Norman Berner, Oscar Blackwelder, E. E. Fla
Nathan R. Melhorn, Earl S. Rudisill, Robert E. Van Deusen

COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hersh
S.T.D., Secretary; Mr. Hjalmar Bjornson, the Rev. Charles K. Fegley, D.D., the Rev. Ernest J. Hoh, Litt.
Mr. John George Kurzenknabe, Dr. W. Emerson Reck, Rev. Joseph Sittler, Jr., D.D. Rev. Charles L. Venable, D

PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylva
H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising

Change of Address and Renewal Orders
Send all changes of address and renewal orders to The LUTHERAN, 1228 Spruce Street, Philadelphia 7, Pa. On changes of address please include reprint of old address or an exact copy of that stenciled address, together with your new address.

Subscription Price, $2.50 a Year. Copyright, 1950, by United Lutheran Publication House Printed in U.S
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 1

THIS WEEK in The LUTHERAN

The Church in the News - - - - - - - - - - - Page 4

World News Notes - - - - - - - - - - - - - - 10

Washington - - - - - - - - - - - - - - - - - 12

Canadian Affairs - - - - - - - - - By Norman Berner 13

EXPLAINING THE NEW COUNCIL - - - - - - - - - 14
Here is the plan for a new National Council of the Churches

EXPERIMENT IN JAPAN - - - - - - - By Mary Wood 16
Christians demonstrated the constructive power of their faith

BIBLE READING DOES IT - - - - - - By Willard D. Allbeck 21
Reading the Bible can change a man's life

CAN YOU USE YOUR BIBLE? - - - By William E. Hulme 23
You must know what to look for when you read the Bible

A WAY TO READ THE OLD TESTAMENT - By Benjamin Lotz 26
It's easier to understand if read in the right order

Soprano Soloist - - - - - - - - - - - By Sarah Klos 29
Forty dollars a month paid for four Sundays, Janet figured

Doom Falls on Rome - - - - - - - - - - By E. E. Flack 31
"Know the Bible" studies in the Book of Revelation

Personal Problem Clinic - - - - - - - By Earl S. Rudisill 33

Books - - - - - - - 34 People - - - - - - - 36

News in the Churches:
Maryland: Hagerstown—38; Michigan—39; Pennsylvania: Philadelphia—40; York—42; Virginia: Marion—44; Wartburg Synod—45

In Conclusion - - - - - - - - - - - - - - - - 50

COVER PICTURE. Churches, chapels, and parsonages for Lutheran congregations in Argentina are under construction now. The building program is unusually vigorous. Cornerstone of the church in Villa Ballester was placed recently by the Rev. Luis Garcia Izquierdo (cover photo, left), president of the United Lutheran Church in Argentina, two Argentine laymen, and Pastor Jonas Villeverde of the Villa Ballester congregation.

THE CHURCH IN THE NEWS

Money goes to church

About one cent of every dollar earned by Americans is given to churches or church-related organizations. Figures on American giving have been reported by the Russell Sage Foundation after a two-year study.

Total contribution to churches, community chests, and various charities in 1949 was $4 billion, the report states. Churches and their hospitals, homes for the aged, overseas relief funds, and so forth, got about 50 per cent of the $4 billion.

Contributions more than doubled in the last 10 years. In 1929 they totaled $1.2 billion, and were about the same amount in 1939. A steep climb began in 1940, tapered off mildly from 1943 to 1946, gained again from '46 to '49.

The rich aren't the most generous

People on the lower income levels are more dependable givers than the rich, the foundation report shows. Figures for 1943 indicate that 60 per cent of all contributions came from families with incomes less than $3,000 a year, only 18 per cent from families receiving over $5,000. Those receiving from $10,000 to $20,000 give 1.9 per cent of their income, while $3,000-a-year families gave 2.4 per cent.

People in New York are the most generous, New Jersey and South Carolina next. All western states except Utah rate low. Church members in the western states are above average in their contributions, but the proportion of church members in the general population is the lowest in the nation.

Forty Lutherans at Cleveland

In the Providence of God, the time has come when it seems fitting more fully to manifest oneness in Jesus Christ as Divine Lord and Saviour, by the creation of an inclusive co-operative agency of the Christian Churches of the United States. . . . These words of the preamble of the constitution of the new National Council of the Churches of Christ in the U.S.A. expressed the solemn state of mind of 600 delegates in Cleveland last week when the NCCCUSA was created.

Among the 600 were 40 Lutherans. United Lutherans had been allotted 24 places for voting delegates, plus an equal number of alternates and a large contingent of accredited visitors. From the Augustana Lutheran Church came 10 official delegates. From the Danish Lutheran Church, six.

Largest delegation in the convention was the Methodist—103. With membership over 8 million, Methodists were entitled to one-sixth of the total number of places on the convention floor.

They "have a little shadow"

Wherever the main bulk of Protestants assemble for important sessions, Dr. Carl McIntire's little group of fundamentalists come too. They arrive a little ahead of the scheduled meeting, try to get a big share of the publicity.

They did it at Amsterdam when the World Council of Churches was organized in 1948. They did it in Argentina in the summer of 1949 when Protestants of

15 Latin American countries held an important conference in Buenos Aires. They did it again at Bangkok in Siam where the World Council and International Missionary Council had arranged a conference of Christians of the Orient.

Last month when the National Council of Churches was holding its first session in Cleveland, Dr. McIntire's Council of Churches held its meeting in Cleveland too. Forty-five delegates were present, saying they represent 15 fundamentalist churches with 1,500,000 members.

Among the churches in Mr. McIntire's council are the Bible Presbyterian Church, Independent Fundamentalist Churches of America, Bible Protestant Church, Southern Methodist Church, Tioga River Christian Conference.

Among subjects for discussion at the fundamentalist council meeting were "History of Unbelief in the Presbyterian Church USA," and "Methodism Adrift."

Carl McIntire told his followers that formation of the National Council is "another mile-post on the road to a super-church" and "whistle-stop on the train back to Rome."

Relief funds reduced

Appeals for hungry and homeless people of the postwar world no longer stirred American Christians to such fervent charity as they had a few years ago.

Lutheran World Action had cut its goal 20 per cent from $4 million in 1949 to $3.2 million in 1950. But even this was nowhere in sight. At the end of October it had been only 56.4 per cent reached.

The CROP appeal (Christian Rural Overseas Program) aimed at 1,350 railway freight carloads of food in 1950. First shipload of CROP contributions—sailing for the German port of Bremen—had left Chicago in late October. Dr. Franklin Clark Fry (*see photo*) was

PRESIDENT FRY HELPS DEDICATE CARGO
Shipload for Europe

among speakers who emphasized the hope that thousands of farmers would donate a generous share of their harvest for needy people.

Most of the supplies shipped abroad in October by Lutheran World Relief consisted of food contributed through CROP and U.S. Government-donated surplus commodities. The shipments totaled 782 tons, valued at $283,941. They went to Germany, Austria, France, Japan, Palestine, and Yugoslavia.

October contributions of used clothing were the lowest of any years since the war. There was keen expectation at Lutheran World Relief headquarters this month that the Thanksgiving appeal would bring a big upswing in donations of clothing, bedding, shoes.

Aid to Yugoslavia

Lutherans hoped to increase considerably the amount of relief supplies sent to Yugoslavia. American church leaders who visited that country in August had received promises that gifts would reach Yugoslav Lutherans safely. A carload of wheat has already been sent. Ten tons of sugar and 5,000 pairs of men's shoes are to be shipped this month.

Money would be sent to Yugoslavia to help pay salaries of pastors and provide them with bicycles and other equipment. There are 150,000 Lutherans in Yugoslavia—75 per cent of all Protestants in that country. Pastors have been hindered in their ministry because of their extreme destitution.

Detroit 95 per cent

A house-to-house census by the Council of Churches in Detroit last month showed that 95 per cent of the city's people belong to churches or claim some church preference. Two per cent of the people refused to say anything, and 3 per cent claimed no church preference.

Figures for Detroit were: Protestant, 54 per cent . . . Roman Catholic, 38 per cent . . . Jewish, 2 per cent . . . Eastern Orthodox, 1 per cent.

Youth will campaign

Squadrons of United Lutheran young people—five or six in a group—will start out in 1951 to cover the United States and Canada in organizing and strengthening Luther Leagues. Campaign plans were made Nov. 25 when presidents of synodical leagues met in Springfield, Ohio.

The membership campaign is beginning "because the church is awakening to its responsibility for training youth to live and have faith in these troubled times," explained the Rev. Leslie Conrad, new Luther League executive secretary.

Goal is to increase League membership from 30,000 to 50,000 in 1951. Youth groups will talk up the League in addresses at synodical church conventions, camps, summer schools, and at congregational youth gatherings. There will be training periods for the campaigners at three central points in the U.S.

Most young people have already accepted the H-bomb and the A-bomb as either a challenge or a death warrant, said Mr. Conrad. In the shadow of impending achievement or disaster they are "eager for information regarding Christian faith and methods of practicing Christianity in their lives."

Precedent broken

In 32 years at innumerable meetings of boards of the United Lutheran Church, men had always been the presiding officers.

Last month when the Board of American Missions met in Atlantic City, its president, Dr. William C. Schaeffer, had been obliged to return home for parish duties before the closing session. Vice President Charles B. Foelsch conducted

FIRST TIME FOR A WOMAN
Mrs. Oscar Schmidt presides at Board of American Missions meeting

the meeting until time for report of the finance committee, of which he is chairman. Then he called Mrs. Oscar C. Schmidt—only woman member of the board—to preside while complex problems of the 1951 budget were up for consideration.

It was the first time, Dr. Franklin Clark Fry surmised, that a woman had ever conducted a session of a ULC board.

Until 1928 no woman had been a member of any board. In 1940 there were four. In 1950 women hold 12 of the 162 elective positions on the church's nine boards: American Missions—Mrs. Schmidt (since 1942) . . . Foreign Missions—Mrs. J. L. Almond, Mrs. O. A. Sardeson . . . Social Missions—Mrs. G. Elson Ruff, Mrs. G. Morris Smith . . . Deaconess Work—Sister Louise Burroughs, Miss Frances Dysinger, Mrs. Edmund Funck, Mrs. Frank Herzel . . . Education—Dr. Helene Hartung, Miss A. Barbara Wiegand . . . Parish and Church School—Miss Karen Andersen.

New law for Czechoslovaks

Heavy penalties were in store for clergymen who failed to show proper respect for Communist purposes in Czechoslovakia. New laws had been adopted in mid-summer (translations reached THE LUTHERAN in late November).

Three months to three years in prison are promised a pastor "who misuses the function of his spiritual activity with the intention of influencing others on matters of political life unfavorably to the people's democratic order of the Republic."

This means effective control of all preaching. Pastors will be afraid to say anything which might even remotely be interpreted as unfavorable to the Communist regime.

Section 173 of the new penal code states that "whoever performs pastoral functions in the church without the consent of the state shall be punished with the loss of freedom up to three years." Even a supply pastor cannot be sent to a congregation without permission of state officials.

"Anyone who appoints a person to perform pastoral functions in a church without the state's consent shall be punished with loss of freedom from one to five years."

A clergyman will get from one to five years in prison if he refuses to perform a religious function to which he is called. For instance, Roman Catholic priests who are required by their church to excommunicate persons who join the Communist party will be jailed if they refuse to conduct burials of such persons.

Other provisions of the new law control buying and selling of church property, solemnizing marriage according to the provision that legal marriages can be performed only by state officials, and obedience to the state supervisors of religious affairs.

Catholics end segregation

Five Negro boys were enrolled last month in a Roman Catholic high school in Wilmington, Delaware. Delaware law requires race segregation in public schools. Private schools, Roman Catholic officials believe, are not affected by the state law.

"I see nothing to apologize for, other than the fact that it wasn't done years ago," said the Rev. Thomas Lawless, rector of the Catholic schools. Protestant clergymen of Wilmington called the Catholic decision "a step in the right direction."

A Negro professor, Dr. Walter G. Daniel of Howard University, was elected moderator of the Association of Congregational Christian Churches of Washington, D. C., last month. At the North Carolina state convention of Disciples of Christ a Negro, the Rev. C. L. Parks, was a speaker—the first time a Negro had been invited to address the 106-year-old group.

Against sin

There would be no laxity in matters of morals in the Evangelical United Brethren Church. Dancing at four of the church's colleges was censured at the EUB general conference in November.

"We go on record as disapproving the social dance, and urge our educational institutions and churches to lend their full support to this attitude of our church," the conference stated. Four EUB colleges in eastern states permit dances, while four in the northwest do not.

Dr. C. P. Gates of Portland, Oregon, spoke against "dancing, smoking, and playing cards," at college, saying "we cannot send our young people or our money to these institutions . . . until these conditions are remedied." Dr. L. P. Hill of Shenandoah College, Dayton, Virginia, said "the conference had wasted a lot of time on a question that is superficial, the way things are in the world."

DR. J. ROY STROCK

New work for the veteran ULCA missionary to India was assigned to Dr. Strock last month by the Board of Foreign Missions. He went as a missionary to India in 1908, will spend next year visiting United Lutheran colleges and seminaries to enlist recruits for the mission fields

An amendment to the church's rules for pastors makes it binding on them at least once each year "to set before the members of the church facts concerning the evils of gambling." The church also ruled against persons married to divorcees being licensed to preach.

More released time

The heavy shock of the 1948 U.S. Supreme Court decision in the Champaign, Illinois, released-time case had begun to wear off. In 1948 many communities had cancelled permission for classes in religion during an hour each week when pupils were released from public schools. This fall many communities were granting permission again.

In California the Atwater school board said 250 elementary school pupils could leave their classrooms an hour every Monday for religious instruction. Released time was restored at High Bridge, N. J. In St. Louis, where classes are held after school, attendance had doubled this year.

Brevities

Plans were being made this month by the Lutheran Church in Germany to complete publication of the Weimar edition of Luther's writings. Since 1883 there have been 93 volumes published, with eight more needed to include the unpublished material.

A bright red door on an otherwise all-white church attracts attention to St. Alban's Episcopal Church in Bexley, near Columbus, Ohio. The rector, the Rev. Robert E. Leake, had argued for two years in favor of the red paint. At last he got unanimous permission from the vestry. People come for miles to see the door. . . . "There can be no better investment of church funds" than in advertising, R. S. Reynolds of Knoxville, Tenn., has assured the Presbyterian Church U.S. "It is difficult to understand why businessmen of a congregation—who publicize their own businesses—ignore the possibilities of a well-planned church advertising campaign."

Four million people had come to see the Pope during 1950, the "Holy Year." Pope Pius had received this throng of pilgrims at 5,823 audiences—a record in papal history.

Clergymen and parents should co-operate in encouraging earlier marriages, proposed Dr. Richard E. Lentz of the International Council of Religious Education. "The girl who waits until her late twenties to marry will find that the eligible men have not waited," he warned. "Every year that a young woman delays marriage, she has less chance to interest someone she would accept."

"Left-wing leadership in the Federal Council of Churches" was censured in Binghamton, New York, by the Daughters of the American Revolution. "We are not going to permit left-wingers to substitute Protestant materialism as a pretense of fighting Communist materialism," said Mrs. Henry Deland Strack.

Governor Luther Youngdahl of Minnesota ought to be next president of the United States, said Dr. Charles J. Turck at a temperance meeting in Minneapolis last month. Liquor, crime, and politics usually go hand-in-hand, he said, but not in Minnesota during the Youngdahl administration. "In my judgment, a certain great political party should select Governor Youngdahl to be a candidate for president. He would make a more effective campaign than either Taft or Dewey."

World News Notes

Stormy weather

Thundering wind of near-hurricane strength blew across Long Island on the first day the delegation from Communist China had been scheduled to appear at a session of the UN Security Council.

The nine Chinese had disregarded the strong wind, arrived at Lake Success on schedule. But because of the bad weather the meeting was postponed. The question at Lake Success this week was whether the storm in world affairs could be quieted down by the conversations between the Chinese Communists and spokesmen of other nations.

United States delegates were emphasizing that their country had a long history of friendship for China. This was recognized in a statement of Mr. Wu Hsiu-chuan, chief of the Chinese Communist delegation. "A profound friendship has always existed between the Chinese people and the American people," he told reporters. "I wish to avail myself of this opportunity to convey my greetings to peace-loving people in the United States."

Some Americans were impatient about any sort of peace talk with Communists in China or elsewhere. Loudest journalistic voice of this sort of opinion was Henry Luce's *Life* magazine. The problem is not "how to get along with Soviet Communism," *Life* believed, but "how to rid the world of it."

Price of eggs

Perhaps U.S. housewives would get cheaper eggs, cheaper potatoes in 1951. Most people had forgotten how to hope for lower prices of anything.

Government support for egg prices would end on New Year, U.S. Secretary of Agriculture Charles F. Brannan had announced. Since 1942 farmers have been guaranteed a minimum amount per dozen. This year the price has been 25 cents for ungraded eggs at the farmer's front door, 10 cents less than last year. But production of eggs has continued to increase. The government has purchased 2,950,000,000 to keep the price up.

Potato price support will end this year, unless the 82nd Congress decides otherwise. Originally Congress ruled that price support would be given for 20 farm crops, and would be permitted on 140 others. Chickens, turkeys, and hogs dropped off the list in 1949. Among produce still on the support list are milk, butter, cheese, and honey.

Butter business is turning out well. The government had been buying it at 60 cents a pound. Since the Korean war the market price has been higher.

Price supports had been established in the first place to encourage farmers to increase production during war years.

Flag trouble

Last month there had been some criticism on "United Nations Sunday" when UN flags had been displayed alongside U.S. flags in a few churches. "Patriotic" organizations thought it was disloyalty.

This month in New York City the superintendent of schools, Dr. William Jansen, said he took full responsibility for sending UN flags to city schools. Those that had two flagpoles could display the UN flag "on appropriate occasions," it had been suggested.

Six organizations which opposed this action protested to the board of education. They thought the flag should not be flown as long as some communist coun-

tries are members of the United Nations.

Daughters of the American Revolution and the Veterans of Foreign Wars are groups eager to haul down the UN flag in American public places. The president of the DAR called on "all our members to resist the un-American effort which is being made to fly the flag of the United Nations above or in equal prominence with the Stars and Stripes."

"Cruel pressure"

Seldom had a more disgusting advertisement appeared in newspapers than the full-page ad published this month by television dealers and manufacturers. It showed two unhappy children—looking as though they had eaten half a dozen ice cream cones too many. "There are some things a son or daughter won't tell you!" the heading announced.

The secret heartache of seven-year-olds, according to the ad, is that they are suffering an inferiority complex because they don't have television in their homes. They feel lonesome because they don't know about the television shows their friends are talking about.

And seldom had a newspaper ad got such rough criticism. Mrs. Eleanor Roosevelt announced she thought it was "horrible." The Family Service Association of America called the ad "unmitigated nonsense" and "cruel pressure" on parents.

Tide, news magazine of the advertising business, said there was "a tremendous reaction" against the ad from "advertising executives and from housewives and from people in between." It was "the worst case of poor taste that advertising has had in years." It was built on fear, played up snobbery.

Mr. Angelo Patri, who had received $1,000 for an endorsement of television which was part of the ad, said he would return his check, and was "never going to advertise anything for anybody any more."

Christmas shopping in Budapest

Mothers thinking about Christmas presents for their children in the new Hungarian "people's democracy" were discovering that times have changed. The National Toy Wholesale Company, for instance, has taken games such as "Monopoly" off the market.

"In the past," says a Hungarian government report, " 'Monopoly' was popular among children. The winner was the one who took the most value away from the others, in whose hands all the capital became concentrated.

"The new Hungarian games are quite different. The title of one, for instance, is 'Who contributes most?' There are six cards in the box, containing 10 directions in connection with the goals of the Five-year Plan. These projects must be fulfilled in the course of the game."

Exemption for foreigners

In Bombay, it is a legal misdemeanor to have liquor on your breath. Offenders are being sniffed at and hauled off the streets by a zealous police force. So far prohibition is a local experiment. The Indian government wants to adopt it for the whole of India if it works.

Already the anti-liquor law is running into difficulties. The Bombay High Court recently ruled that an exception had to be made in the case of foreigners. Though it was "undesirable in a way" they could drink if they wanted to.

Originally Indian military personnel were exempt. But the judges felt it would be a violation of the Constitution if Indian citizens were divided into two classes: those who could drink and those who couldn't.

Washington

Vatican representation

RUMORS CONTINUE to circulate about the probable outcome of the Vatican representation controversy. The most persistent report is that establishment of diplomatic relations with the Vatican will be announced soon. Administration discouragement over the November election returns may result in hesitation to take this step.

The State Department has the authority to make this decision without the consent of Congress. The Senate's role would be limited to accepting or rejecting the President's nominee for the post of Minister or Ambassador. A legation is served by a Minister, an embassy by an Ambassador. Opening of a legation rather than an embassy might be by way of concession to those opposed to U.S. relations with the Vatican. It is said that Secretary Acheson does not favor the proposed relationship but has yielded to pressure from the White House.

Opposition to this move is coming into sharp focus. A widely representative group of Protestant leaders is seeking a personal conference with President Truman to register as emphatic and effective a protest as possible. Protestants and Other Americans United for Separation of Church and State is conducting a postcard campaign. This may be the last chance for groups or individuals to express their sentiments to the President or the State Department.

Food for Yugoslavia

U.S. POLICY toward Yugoslavia, always a touchy subject, has moved into the foreground of State Department discussions. Marshal Tito, his country suffering from the effects of a severe drought, has asked the U.S. for $105 million in food relief. He backed this up with a public address pledging full support to any resistance to Russian aggression.

His speech was considered here to be his most important foreign policy pronouncement since his break with the Cominform. It constituted a definite alignment of Yugoslavia with the western powers. His pledge of support against aggression, however, was based on the condition that American help carry no political strings.

That brought up again the thorny question whether the hand of friendship should be extended to an avowedly communist nation. Veteran groups have opposed extending aid to Yugoslavia or any other communist country. Some church groups have said they favor a food relief program on the basis of human need.

The State Department leans toward the viewpoint that Soviet aggression is an even greater threat than communism as such, and that Tito's break with Stalin provides a weak spot in the Soviet front which cannot be ignored. It is felt that what the U.S. does in Yugoslavia will speak loudly to the rank and file of people under Soviet domination.

Secretary of State Acheson has announced that when Congress convenes this month, he will request funds for emergency food relief for Yugoslavia. Meanwhile, President Truman has approved a stop-gap program to rush food and other supplies in advance of Congressional action. Part of this will be in the form of wheat and flour provided with ECA funds. The rest will be a loan by the Import-Export Bank to pay for lard, sugar, and coarse grains.

—NATIONAL LUTHERAN COUNCIL REPORT

Canadian Affairs

SUNDAY SPORT

A YEAR AGO, when the city of Toronto was voting on the question of allowing commercialized sport on Sunday, an elderly couple came to the polling booth. The old man was heard to whisper to his wife: "Now, Ma, do the right thing."

To this Ma replied in a loud voice: "I'll vote as I please!"

And Toronto, along with Windsor, voted for Sunday sport—in spite of the opposition of the churches, the newspapers, and most of the "city fathers."

Following this lead, a number of cities across the Dominion are voting on Sunday sports at municipal elections this month. The outcome is being awaited with much interest, as a definite swing on the part of smaller communities to abolish the ban on Sunday sport may lead to the withdrawal, or at least considerable modification, of the Lord's Day Act governing Sunday working conditions.

A FAMILIAR PATTERN is being followed in most of the places where the sports issue has come up. First a group of "sports lovers" agitate for a change and circulate a petition. If enough signatures are obtained, the local city council—often reluctantly—is compelled to put the question like this on the ballot:

"Are you in favor of public games and sports on the Lord's Day to be regulated by municipal by-law under authority of the Lord's Day (Ontario) Act of 1950?"

Then a group of "Sunday lovers" organizes an opposition and advertises: VOTE "NO"—DON'T UNLOCK THE DOOR TO A WIDE-OPEN SUNDAY.

"Disgusted" writes a letter to the editor complaining that the rich man can have his round of golf on Sunday but the poor man can't go to see a ball game. "Pro Bono Publico" argues in reply that this is a way the Communists work, undermining Sunday to bring the downfall of Christianity and democracy.

As is to be expected, the churches are raising their voices in varying degrees of intensity against the proposal. The Kitchener-Waterloo Ministerial Association for example, issued the following:

"There is only one question—shall we or shall we not have commercialized Sunday sports?

"Although practices of Sunday observance do differ in various churches, we are in complete agreement that commercialized Sunday sports are not in harmony with the Christian observance of the Lord's Day. Every Christian should recognize that he must make his own decision on this issue as one who stands under the judgment of God."

AN INTERESTING ANGLE on the matter is the stand taken by organized labor. One would expect the "working man" to vote for Sunday sport. But the national director of a steel union has declared:

"As a labor man, I stand for vigilance and action to keep Sunday work at the lowest possible minimum. To me, Sunday sports of a commercial and professional character would be a serious encroachment on cherished traditions a dangerous moral step in the wrong direction."

Do "sports" include moving pictures? The Canadian director of the Moving Picture Machine Operators hints at that in his opposition:

"On behalf of all organized workers within the theatrical industry, we feel that Sunday sport is only the thin edge to break down the worker's one day's rest in seven . . . and will oppose this move with every power at our command."

—NORMAN BERNER

Explaining the New Council

Protestants now have a great co-operative agency, the National Council of the Churches of Christ in the U.S.A. Here is a brief explanation of what it plans to do

When the National Council of the Churches of Christ in the U.S.A. was constituted in Cleveland last week, eight national interdenominational agencies gave up their separate identities to become part of American Christianity's largest co-operative service organization. At the same time, 29 denominations have pooled their support of these agencies.

Some of these agencies are less than 10 years old. Others date back half a century or more. Their history marks the growth of American church co-operation in many fields of service. Now their resources, experiences and skills are being combined in one program of service.

The National Council has four main divisions of service. The Division of Home Missions continues the work of the *Home Missions Council of North America.* The Division of Foreign Missions carries on the world-wide service of the *Foreign Missions Conference of North America.* The Division of Christian Education includes the work of both the *International Council of Religious Education* and the *National Protestant Council on Higher Education.* The Division of Christian Life and Work continues the specialized work of the *Federal Council of the Churches of Christ in America.*

There are also two general departments designed to bring the thinking and special interests of laymen and women into the policy-making and planning of the National Council. The Department of United Church Women will continue the program of the *United Council of Church Women.* The Department of United Church Men is new. Its program will be developed by laymen who are members of the Council's General Assembly and by representatives of the rapidly growing laymen's groups in the denominations.

A number of joint commissions and departments will carry on work in which more than one of the service divisions are concerned. One of these joint departments is Stewardship, whose program has been carried out by the *United Stewardship Council.* Another is the joint commission on missionary education, which will continue the work of the *Missionary Education Movement of the U.S. and Canada.*

Finally the National Council has a series of central departments and service bureaus to serve the entire organization in such fields as finance, research, field administration, publishing and public relations. Church World Service becomes one of the departments. The Protestant Film and Radio Commissions, now separate, are joining in the central department of Broadcasting and Films. This department and public relations, through modern means of mass communication, can reach millions of Americans, both church-goers and others, with the message of Christianity and the story of what the churches are accomplishing together.

To realize how far-reaching those accomplishments will be, let's take a look at the program which will be carried out in the new divisions and departments.

First the Division of Christian Education. One of the agencies merging in this division is the International Council of

Religious Education, through which 39 denominations have worked together to create plans, policies and resources affecting the lives and lessons of 90 per cent of Protestantism in the U.S. and Canada.

The ICRE was established in 1922 by the consolidation of the International Sunday School Association and the Sunday School Council of Evangelical Denominations. Co-operation in its field, however, dates back to 1832 when an interdenominational national Sunday school conference was held in New York.

One of the most widely known of the ICRE's projects, the International Uniform Sunday School Lessons, was first authorized in 1872. Today the uniform and graded lesson outlines are used in churches of 80 denominations.

Next year will mark the 50th anniversary of vacation church schools, begun in 1901 in an effort to keep underprivileged city children off the streets. The Division of Christian Education will serve 50,000 vacation Bible schools, 220,000 Sunday schools, and 2,700 weekday school systems in 46 states.

THE OTHER AGENCY whose work will be carried on in the Division is the National Protestant Council on Higher Education, formerly known as the Council of Church Boards of Education. Established in 1911, this organization represents 26 denominational boards concerned with church-related colleges, Christian student work, ministerial training and campus Christian education.

Its quarterly publication, *Christian Education*, is read by top-level educators across the country. This fall its Commission on Research has published a textbook, *Elementary Economics*, to which 40 authorities have contributed.

A recent development is National Christian College Day, to be held annually two weeks after Easter to bring to public attention the great contributions of Christian colleges to our national life. About 440 colleges co-operated in the first observance on April 23, 1950.

THE JOINT COMMISSION on Missionary Education is closely related to the Division of Christian Education. This Commission will carry on the program of the Missionary Education Movement, through which 30 communions plan and distribute books and teaching materials on mission themes.

Since its founding in 1902, the M.E.M. has published in its Friendship Press more than six million books and several million pieces of supplementary material such as maps, pamphlets, teachers' guides.

In the last 20 years the agency's staff has doubled and its volume of business has tripled. It now uses over 100 tons of paper a year, distributes annually over a quarter of a million dollars' worth of publications on mission projects, problems, personalities and history.

The M.E.M. also co-operates with the Protestant Film Commission and denominational boards in the production of films on mission themes. Films since 1947 include *Beyond Our Own*, to accompany the study theme of World Evangelism; *My Name Is Han*, on China; and *Kenji Comes Home*, on Japan. The first home mission film, *Mission to America*, was released this fall along with *South of the Clouds*, a film on the Near East.

Another of the agency's functions is leadership training in missionary education. The M.E.M. has maintained close relationships with summer conferences at Northfield, Mass.; Silver Bay, N. Y.; Lake Geneva, Wis.; and Asilomar, Calif.

Further description of the structure of the new National Council of the Churches will be published in "The Lutheran" next week.

Experiment in Japan

By MARY WOOD

In a little Japanese village 30 non-Japanese Christians tried to demonstrate the constructive power of their faith

ON A CO-OPERATIVE FARM 40 miles from Tokyo live some 270 Japanese who have come home from Manchuria. In the center of their 245 acres is a little house trailer. Above it is a crudely made cross which can be seen all over the flat farm land and represents the fact that young Pastor Naito of the Church of Christ in Japan has been accepted as a part of their community.

It means more, because it signifies that a witness for Christ has been established among people who never had an opportunity to feel the influences of Christendom before. Ten baptized Christians—mostly young people—bear witness to the fact that one by one these poverty stricken, struggling folk are accepting Christ as their Saviour and are attempting to live for God.

Into this situation a group of 30 young Christians from five different national backgrounds moved this summer with one purpose in mind. They were going to work and witness for Christ by investing their vacations in one of the four International Christian Work Camps held in Japan this summer.

Young people from Japan, America, Australia, China, and the Philippines came together there and shared difficult living conditions while they made a practical effort to strengthen the arm of Pastor Naito and thereby the church.

Miss Wood has been a United Lutheran Church missionary in Japan since 1948.

THE VILLAGES which surround this co-operative farm are filled with communist sympathizers and propagandists. But the men from Manchuria have had close contact with communist soldiers and were frank in saying that they are not interested. They have come in close observation of the low standard of living and the low educational standards of the Russian soldiers and they are not interested in becoming their comrades.

One day while working side by side on the wall of the barn with Hasegawa-san, 27-year-old who was sent to Manchuria 10 years ago, we were told many stories of forced labor, rape of Japanese girls, and drunkenness. Perhaps these acts are not surprising to those familiar with the acts of victorious armies when the leadership is not Christian (and sometimes when the leadership is Christian).

But we were especially interested to learn that the soldiers robbed the Japanese of their watches and fountain pens. They were quite curious and valued even cheap models quite highly. The chairman of the co-operative, Ishii-san, a man of integrity, told us one evening as we were eating rice and corn together that after his watch had been stolen the soldier returned it to him one day saying that it no longer kept time. Ishii-san immediately wound the watch for him and found the soldier amazed and grateful.

BUT THE WORK CAMPERS were not immediately taken into confidence by the

CARPENTERS AT WORK

Benches and chairs for dining-room are under construction

JEEP NEEDS A PUSH

Campers found that heavy rain had ruined the battery

repatriates. They were somewhat aloof and seemed to be wondering why the campers had come to their farm. Their attitude changed as the camp progressed and they found the campers faithful workers in the fields, weeding sweet potatoes, peanuts, upland rice; eager to see that the new barn was built before their month of camp was over, and just as eager to help the farmers catch up with their work of threshing wheat, which was not easy with the primitive equipment they had.

A daily vacation Bible school was conducted by the Japanese and American campers who were familiar with the Japanese language. Every Sunday morning the campers conducted Sunday schools in four villages and services in two places. In the evenings the farmers would come to the room which the camp was using for many purposes and there they would discuss together the problems which the farmers faced.

They told of their colonizing days and of their repatriation days. Those men and women were sent to Manchuria by the Japanese government 10 years ago to colonize. At war's end there were over 500 in their community but many were lost by starvation and sickness after the surrender. All children in their community under five years of age died in an epidemic of measles.

When they finally returned to Japan they were penniless and without clothes and household property. At first they lived in an unheated and dirty building in a thickly populated section of Tokyo. After some time the government granted them a loan with which they were able to purchase their site in Chiba Prefecture which was once Imperial pasture land.

They are not skilled farmers and they are not enthusiastic about the co-operative method of holding and farming their land. But they have no choice. However, the co-operative method has been quite advantageous to them because by pooling their resources and profits they have been able to buy some cattle and some machinery which it would be impossible for any one of them to purchase individually.

THEY HAVE a closed community spirit which was discovered by the campers when preparations were being made for the vacation Bible school. Children of the farm did not want children from near-by farms to come to *their* school. When the reason for this was investigated it was found that when the children first attended school in that village they had only sacks to use for clothing and were severely ridiculed by the other children because of their extreme poverty. Consequently, they had never forgiven the other children, but some progress was made in overcoming this attitude during the days of the Bible school.

One of the outstanding blessings of the camp was the presence there of Aurelio Delavazo, a recent university graduate and high school teacher from the Philippines. "Elly," as he was nicknamed, came to Japan to the work camp because he wants to work for the reconciliation of his country to Japan.

It is not safe for Japanese to travel to the Philippines now because they are intensely hated because of atrocities committed during the war. Elly told his Japanese Christian friends in the work camp about how his father was killed by torture, his uncle was shot by the Japanese soldiers, and his very dear friend was cruelly murdered by being hanged by his feet from a tree and a fire lighted under his face until he was dead.

He also told the campers how Christ put forgiveness and love into his heart. Kenji Okawa, student at Doshisha Christian University in Kyoto, Japan, shared

HARVEST

Japanese bring in the wheat they have threshed

SUNDAY SCHOOL

Work campers teach the village children

his experiences with the group also. Kenji came home one day in Kobe during the war to find his home and his mother and father blown to bits by American bombing. The campers learned first-hand that in Christ alone is there reconciliation between God and man and between man and man.

THE ABSENCE of Korean and Okinawan students from the camp roster was a loss to the international character of the camp. The American campers were all young missionaries. One of the Chinese students had recently escaped from Communist China with the hope of going to America to study. The other Chinese student, Kenneth Lew, is a Lutheran Christian from Tsingtao who has been residing in Tokyo with his brother and going to university for the past few years.

The Lutheran Church in Japan was represented in this National Christian Council camp by a student from Kumamoto University, Tsuji Tokio, and one from Tokyo Women's Christian College, Miss Satchiko Wada, and one American missionary.

A message which was sent back to the Philippine Christians from the camp is added here.

> I have not words enough to express my appreciation for being shown your warm right hand of love towards us in spite of those terrible things we Japanese did by which it should be natural to be hated by you. We have seen wonderful results from our work camp days as we worked with Elly who always showed us to be industrious and enthusiastic in everything. We are one in Jesus Christ. We hope we can be able to build up a peaceful world with you hand in hand forever.
>
> Your friend,
>
> KEISUKE SHIMADA

Another message was sent from Akikazu Koike, a Christian student in one of Japan's communist-ridden schools.

> Only Christians can be reconciled with each other beyond barriers. You convinced me of this belief through your brother and our brother, Elly. For this I praise God and thank Him for all of you who forgave us and sent him to us by the Scripture, "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." "Father, forgive them for they know not what they do."

At one inter-village recreational meeting which the campers conducted, over 300 people came and played games together, and learned something of international understanding.

Although the basic motive for the camp was evangelistic, the methods used were indirect. The campers always sought to give a Christian witness in their discussion meetings, recreation meetings, in the sweet potato patch, and midst the flying dust near the threshing machine. When the time came to "break camp" and return to home and school, these Christian youths felt that they had gained a spiritual and physical blessing, but were deeply encouraged that they had strengthened and upheld the hands of that faithful pastor and his wife who live and labor among those people throughout the year.

GIVE US good health and the good sense to take care of it.
—From *Prayer* by PETER MARSHALL

Bible Reading Does It

By WILLARD D. ALLBECK

The Bible gets into a man's mind and changes his life if he gives it a chance. Here are some suggestions for opening the door to its influence

THE DOCTOR came to the bedside on his routine hospital visit. The patient was reading her Bible. "Do you believe what you read in there?" He asked the question with a faint touch of sarcasm, yet with a suggestion of a wistful desire that he too could believe. Her answer to his unexpected question was a quiet, firm, "Yes."

The way the doctor worded his question indicated something of his spiritual difficulty. Apparently he thought of the Bible as a collection of recorded events, many of them startlingly unusual. For him, believing in the Bible meant believing in things, happenings, miracles.

His patient understood the Bible better than that. To believe in the Bible was to believe in God. Through its pages God was speaking to her. Instead of being a collection of wonder-stories, as the doctor's question implied, the Bible is God's Word.

THERE ARE SEVERAL WAYS of recognizing the evidences of this fact. One of them is to see the effect the book has on human lives. As part of a church program a man recited from memory the twenty-eighth chapter of St. Matthew. Many who heard him were impressed. His comment was, "It does something to me."

The fact is that when a person lives long with the Bible it has an effect on him. A phrase or a sentence here or there sticks in his mind and colors his thought. His daily experiences call to mind a scene or a saying in the Bible. Something of the whole atmosphere of the book gets into his outlook on life. Everything it does for him is helpful.

On the Quiz Kids program of Easter 1949 the questions turned to religious matters. The children were asked what verses in the Bible meant most to them. It might have been expected that a Quiz Kid, like a walking encyclopedia, would have answers for all sorts of technical questions, but know very little about religion.

It was astonishing to hear them burst forth with a flood of Scriptural quotations, and with reasons why these verses had helped them. The Bible was for them more than a book of information. It was a source of help.

OUR DAY is one of nervous tensions. Books which show how religion can bring peace of mind are having a wide sale. But these books can only point to The Book.

A man of normal mind was disturbed by the misdeeds of his associates. Their misconduct embarrassed and made trouble for him. Irritated and somewhat bitter, he was angry much of the time, until in his Bible-reading he came to Psalm 37 —"Fret not thyself because of evil doers." As the full meaning of that verse became clear to him, the tension that tied his

Dr. Allbeck is a professor at Hamma Divinity School, Springfield, Ohio.

stomach in knots faded away.

If to many people God seems dim and far away, no small part of their difficulty is that they neglect their Bibles. They have tuned out the voice of God. They are deeply distressed by the prospects of another war, and have no source of hope.

During "Religious Emphasis Week" on a college campus some of the speakers stressed quite heavily the possible doom of our civilization in this atomic age. In one of the discussion groups that followed the addresses, some of the students showed signs of real fright. "If atomic bombs are going to kill us all, what are we to do?" they asked.

The answer is not that there will be no atomic warfare. None of us can be sure of that. Peace for our minds comes when we have the faith to say, "The Lord is my light and my salvation; whom shall I fear?"

CHRISTIAN HOPE, like an anchor, holds firm in trouble. When all the outward indications are of fierce winds and destructive waves, faith holds us steady. It is not that we see the sky clearing and the waves subsiding. Indeed the clouds may be getting heavier. That is when Bible-given hope really steadies us. It may be that the reason the Psalms do not mean much to some people is because they have never been in deep trouble.

The Nazi leaders in Germany did not permit freedom of discussion. Student circles were forbidden to debate political and economic matters contrary to official Nazi doctrine. As a result, some student groups turned to Bible study, which the Gestapo considered harmless. Yet from that regular, open-minded study of the Bible there came a vitality that greatly strengthened the church in the dark days of oppression.

This is another way of saying that individuals find help in Scripture. A woman went to the hospital to undergo surgery. The evening before the operation she was reading Psalm 118. The comforting words of that Psalm began to have their effect on her mind. When she came to verse 17 —"I shall not die, but live, and declare the works of the Lord"—she felt that these words were meant especially for her. Her anxiety faded. She slept through the night peacefully, and the next day was ready for the operation without fear.

OCCASIONALLY A VERSE of Scripture suggests a point of view that colors much of life. Take the matter of our grumbling about the weather. In a railroad station in Boston one man was expressing to another his vehement disgust with the day's weather. A woman, overhearing his bitter comments, paused to say, "This is the day which the Lord hath made. We will rejoice and be glad in it." The grumbler, hearing these words from Psalm 118:24, was so jolted by this unexpected reproof that to this day he remembers it every time he is tempted to complain about the weather.

It is surprising how often a sentence from the Psalms provides the help that is needed. In a midwest parish things were not going well. Trouble had arisen between the pastor and leaders in the congregation. Things had come to such a point that the pastor's usefulness as a leader in that parish was at an end.

The pastor's wife was quite worried about the future. Where would they find another parish? Where would they find the money to sustain them until her husband would get a call? And so on. Her daily devotions drew her attention to Psalm 34. In her prayer that day she placed her trust more completely in the Lord. For her it was literally true that "I sought the Lord, and He heard me, and

delivered me from all my fears."

We read our Bibles because we are Christians. In other words we have faith in Jesus Christ, our Saviour. Our faith is nourished in its growing strength by the Word we read. In our Bibles we have the promise, the assurance, even the gift of God's grace. "The Bible tells me so!"

Can You Use Your Bible?

By WILLIAM E. HULME

In the Bible you can find courage and guidance for any situation, but you must have an idea of what to look for and how to look

"SOMETHING OUGHT to be done about it!" Claude was concerned. We were talking about the fact that people don't seem to know how to worship, either at home or in church. Most of us can follow the forms of worship in the book. We go through the routine but are not inspired. At least that's what the young people were saying in their class on religion. With characteristic idealism they agreed with Claude: something should be done about it.

It is true that the Bible is at the center of our devotional life. The versicles and responses of the Common Service in our public worship are taken from the Scripture. The daily readings of our devotional booklets in our private worship are based on selections from the Bible. Outwardly the machinery is in order.

But does it work? Are we efficient in using the Scripture as a means of grace in our devotional life? I am inclined to agree with my class in religion.

We learned the doctrine of the Means of Grace in confirmation class. It went something like this: The means through which the Spirit of God creates and increases faith in us are called the Means of Grace. They are the Word of God and the Sacraments. In the Sacraments it is the Word of God that "does such great things."

We may have memorized it. But have we used it? Think what it means. God comes to us through the Word. God gives us his Grace through the Word. When we use the Bible in our worship we invite God into our lives. We should experience his presence. When we use the Bible in our worship we are open to his power. We should receive this power.

WE SHOW HOW INEFFICIENT we are in the use of the Bible when we experience so little of God's presence and power. And let's not blame the Bible! When we hear it read in our services, do we grasp its meaning? When we read it in our devotions, are we aware that God is speaking? We see the printed Word with our eyes and hear the spoken Word with our ears, but we digest little of either.

The trouble goes deeper than the mere mechanics of public and private worship; it has its roots in the way we live. To use the Bible as a means of grace is to allow

---

Dr. Hulme is a professor at Wartburg College (American Lutheran Church) at Waverly, Iowa.

God to take possession of our minds. This is foreign to our modern way of living. We actually raise barriers to keep God out. These barriers remain during our public and private devotions.

We think so much about our own activities that we rarely allow God to act in us. Our plans are so important and our activity schedule so full that they will not yield the floor of our minds for an instant —even to God. Whether we are housewives with our duties, businessmen with our plans, or young people with our activities, we have this exaggerated idea of the importance of what we are doing. Our formal services and devotional patterns are not always shocking enough to cast out these obstacles and prepare a highway for God to enter our lives.

MODERN LIVING has lost the art of listening. The more we exalt what we are doing, the less we desire to listen to what somebody else is doing. If we find it difficult to listen to people whom we see and hear, how much more difficult it is to listen to a Spirit. Yet allowing God to have the floor of our minds means listening to His Spirit within us.

Listening is the first step in co-operation. How can we follow God's guidance if we do not listen to Him! Though we very carefully go through the motions of our devotional life, only as we call a halt to the other activities in our minds and follow these motions with our minds can our faith be strengthened.

We can liven our faith in a very simple way. To use the Word in a devotional manner we should choose our Scripture wisely. Many parts of the Bible are not meant primarily for devotional use. If God would speak pointedly to us, we should allow Him to speak through the Scripture that touches our need. Reading through the Bible a chapter a day, beginning with Genesis and concluding with Revelation, is a good way to study the Bible. But if we follow this mechanical program for our devotional use of the Scripture, we may actually hinder the Lord from helping us where we need it most.

Suppose you are down in spirits and in reading through the Scripture you come some moody day to Ezekiel's vision of the four cherubim on the four wheels. Along with some other parts of the Bible, this is difficult to understand. It may not reach your mood.

NOT INTERESTED IN CHERUBIM
This man needs God himself

Suppose instead you choose Psalm 42: "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." God now is speaking directly to your need.

YOU MAY BE FACING a crisis in your life and are afraid of what may happen. If your routine chapter for devotions is Joshua's division of the Land of Canaan to the 12 tribes of Israel, you may continue to be afraid. Your fear is met head-on when the Spirit of God says to you: "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Or the eighth chapter of Ro-

mans with its promise: "All things work together for good to those who love God."

Sometimes we begin to lose confidence in ourselves when we need this confidence badly. If we are reading in the book of Revelation, say the chapter on the four horsemen, would God be having the greatest use of His means to build our confidence? Bible students at times use these difficult parts of Scripture for their devotions, but the majority of us feel more able to face life after reading Paul's third chapter to the Philippians and hearing God say to us: "I can do all things through Christ which strengtheneth me."

If we suffer guilt feelings, assurance of the forgiveness of our sin will be more helpful than the description of Solomon's temple. Through the prophet Isaiah the Lord says, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." As we weigh these words of God's forgiveness we grow to forgive ourselves.

Regardless of how we feel, we always need those verses of Scripture that move us to give ourselves to God. Jesus' appeal to us to lose our lives to find them, and Paul's testimony that he was crucified with Christ are the means that God uses to lead us in their steps. Our devotional Scripture should apply to the feelings and needs of daily living where our faith is put to its practical test, and needs the Grace of God to be victorious.

Since God speaks to us through His Word in our devotions we should seek to be aware of His presence. We can have this awareness by following the common courtesies of conversational fellowship. When your friend comes to visit you, you would not converse with him amidst a bedlam of noise. Nor would you sit on the edge of your seat in a hurry to leave. You would not be impolite enough to think about other things while your friend is talking to you. You know you would spoil the visit if you were restless and ill at ease in his company.

Your heavenly Friend deserves this same consideration. Jesus told us to go to our closets and shut the doors and converse with our Father in secret—to get by ourselves, away from the news reports, the children's questions, the dog's barking, that God may be the center of our attention.

Though we need a time limit in our devotional life, let time be forgotten within this limit. Relax and enjoy yourself in the comforting feeling of the Lord's presence. If we are anxious to get to this or that we may as well stop; we waste our time, to say nothing of the Lord's.

Daily devotions must not become a habit which we endure before we can get to the things we really wanted to do in the first place. They must not become a ritual we perform to satisfy our conscience so that we may go through the day with the Lord's blessing, or may go to bed at day's end and close our eyes in peace.

Remember Mary of Bethany who sat at Jesus' feet and listened to His Word. All was forgotten at the moment, as she listened to her Lord, even the duties of the kitchen. God speaks to you through His Word. Take your time and listen.

Hold your attention on the meaning of each thought for a moment, a minute, two minutes. Think about it. Digest it mentally. Apply it to your life.

Take another verse and do the same. As you lose yourself in the content of His conversation, you will be at ease in the presence of God. You will be moved also to speak with Him. This is prayer—a two-way conversation.

Our friends influence us by sharing themselves with us. When they talk with us they leave their mark on us. God influences us in the same way. In our devotions, He shares His Mind with our mind. The more we are aware of His presence the stronger His personality will impress our personality.

The force of this impression of the mind and will of God upon us stays with us as an influence in all our activities. Here is the power of God in our lives.

A Way to Read the Old Testament

By BENJAMIN LOTZ

If we go at the Old Testament in the order that its books were completed in their present form, we may find the book easier to understand

DID YOU EVER BEGIN to read and study the Old Testament by beginning with Amos? It does seem a strange place to start, rather than with Genesis. Yet Amos is perhaps the oldest book in the Old Testament!

If you begin with Amos, you ought to know some Hebrew history. You will have to know something of the manner in which God delivered his people from the hand of the Pharaoh and the Egyptians. You ought to know, too, of the three great kings, Saul, David, and Solomon, and the unfortunate division of the kingdom into two parts, the southern called Judah, the northern called Israel.

Then you ought to remember that there were two rival places of worship, Jerusalem in the south and Bethel in the north. With these facts as a background, you are ready to begin with Amos.

In the middle of the eighth century before Christ, a shepherd from Tekoa, near Jerusalem, comes to Bethel. He is aroused by the poverty of the people, contrasted with the luxury of the rich. Amos is a brave man and attacks the social injustice in bold and vigorous language. His words cut like a sword with rapid strokes.

He rebukes sin and the sinner, particularly the rich of the land who are unmindful that those things given to them by God are to be used in the service of their fellow men. Modern-day Christians who love to sit at ease in Zion need to read these words. The whole Christian church would be aroused to greater zeal if its members would begin to read their Bibles by turning to Amos!

FROM AMOS, turn then to the prophet Hosea. The message is much the same, though here the prophet pleads with Israel to return to God. He likens the people to a prostitute who has sought many lovers. But God is ever willing to forgive. Here, if anywhere in the Old Testament, is a Gospel of love and mercy.

The next book is Micah and he, too, like Amos, is a peasant. This bold prophet is the first to predict the destruction of

The Rev. Mr. Lotz is a professor at Susquehanna University, Selinsgrove, Pa.

Jerusalem and this prophet was not forgotten, not for a hundred years!

You are now ready to begin Isaiah. The writer of the first part of this book was a young aristocrat who lived through the most trying times of Hebrew history. His voice is raised against the lack of faith, the constant tendency to idolatry and the social injustice that he finds among his own people. He senses the coming of a terrible day of wrath when the loftiness of man shall be bowed down and the haughtiness of man shall be made low. Then, on that day, shall the Lord be exalted.

There is no doubt that it is difficult to read these ancient prophets without an encyclopedia or commentary. Fortunately we have been provided with an Old Testament Commentary. This work will help, for instance, to distinguish between those parts written before and after the Babylonian captivity. Every earnest Christian ought to be very grateful for the labors of countless, devout scholars which have enabled us to grasp with greater understanding how the Holy Scriptures have been written and handed down to us.

After you have studied Zephaniah and Nahum, the next book to be read is Deuteronomy. This ought to be prefaced by a careful study of chapters 22 and 23 of II Kings which tell of the discovery of Deuteronomy and the reforms under King Josiah in 621 B.C. The reader will be thrilled with the vivid account of the Passover which now is to be celebrated in Jerusalem alone.

The publication of this Law Book introduces us to the struggle against idolatry which constantly crept into the very heart and life of the nation. With this struggle, the conviction becomes ever stronger that in Jerusalem, and there alone, can acceptable worship take place. More and more the priestly spirit becomes dominant in the lives of the Jewish people which is in contrast to the prophetic work of Amos, Hosea, or Isaiah.

Along with a study of Judges, Samuel, and Kings, the books of Ezra and Nehemiah ought to be read. Ezra the scribe wanted the Jewish men to divorce their foreign wives and put away the children they had had with them. The idyllic story of Ruth raises a mild protest against this attitude, pleading the exceptional case of a good woman, although a Moabite who adapted herself to her deceased husband's people. And from her lineage, Israel's great king David had arisen!

After you have finished with Ruth, turn to Jonah. Here is another protest against the narrow exclusiveness of legalistic Judaism. The author pleads the love of God against the spirit of hatred which can easily seize a people dominated first by Assyria, then Egypt, Babylonia and finally Persia. The author of Jonah raises the question whether it is not possible that God cares for other people too, even those in the wicked city of Nineveh! It becomes increasingly clear that here is the first missionary book of the world and it has a real message for our day.

All of the early prophets have prepared the way for the conviction that God takes no pleasure in the death of the wicked. They teach us also that religion is a matter of the heart. It is the burden of Ezekiel and Jeremiah. And Jonah repeats it, showing us that the love of God is broader than the measure of man's mind and the heart of the Eternal is most wondrously kind!

By this time you may wonder whether perhaps I have forgotten Genesis, Exodus, Leviticus or Joshua. I have not mentioned them until now because modern

scholars look upon these books which stand first in the Bible as a product of the period following the Babylonian captivity. While they contain much ancient material, they assumed their present form about 400 B.C. in the days of defeat and depression. Then an unknown scribe sought to show how God's purposes from the very beginning could be seen in the march of human events.

His work is a magnificent achievement, though it is not his work alone. He freely used the sources at hand to tell his story which began with God's creation of the world and ended with conquest of Canaan under Joshua. There was a document from the southern kingdom and there had been another from the northern kingdom and these narratives had been joined together.

The latter began with Abraham and here in all of its brilliance was the story of Joseph. These narratives were accessible to the scribe and he was a master in the use of them. In his hand was also the book of Deuteronomy, written at the time of the godless King Manasseh, and that book also had survived through the Babylonian captivity. Then, too, there were bits of Temple legislation and the Holiness code of Leviticus. When completed, this great work was a true philosophy of Hebrew history, the like of which has never been known.

APPARENTLY THE SCROLL on which these historical books were written could not be handled easily, for it is almost as long as the New Testament. For convenience it was divided into six volumes, the names of which have come to us from the Greek Translation. Genesis means *Beginnings*, Exodus signifies *Going Out*, Deuteronomy the *Second Giving of the Law*, Joshua is named for the hero of the book. The tradition used to be that these historical books were written by Moses, but modern scholarship has seen them as the work of many hands. For the believer, the work of God's Spirit becomes more amazing and God's providence greater in the preservation of these ancient manuscripts through countless generations.

THIS BRIEF SKETCH suggests a way to read and study the Old Testament. Naturally it will require the re-thinking of many ideas concerning the Bible but the effort will be supremely worth while. It will make the message of God to mankind clearer and easier to understand.

This study of the Old Testament will make the New Testament much easier to understand. The work of Jesus Christ will be grasped with greater clearness. The almost fanatical legalism of the Pharisees with which he came into conflict can be understood because it will be easier to see how it originated.

For Jesus stood in the line of the prophets, like Amos, Hosea, and Isaiah with their spirit of justice, mercy and love. This study will make the troubles of the early Christian Church easier to understand when we read of the false apostles trying to make the Law of Moses an obligation for Gentile Christians. Christians who glory in the freedom of the Gospel need to know how dearly purchased was this freedom through the cross.

A careful study of the origin of the Old Testament will indicate that the spirit of legalism can arise when men are uncertain of their faith and fearful of the future. Then, like the leaders of Israel after the captivity, they seek by law and precept to preserve the faith but the adherence to tradition turns religion into legalism and the promises of God are made of no effect.

SOPRANO SOLOIST

By SARAH KLOS

Forty dollars a month paid for four Sundays, Janet figured

I REMEMBER JANET BROOKS the first time she sang in our church. Her sweet, young voice reached to the heights faultlessly. The words of her solo from Isaiah 26:3, "Thou Wilt Keep Him in Perfect Peace," bore a message of faith and courage to those who had come to church for doctrine as well as music.

Following the service one could hear the praises expressed by everyone for Janet's lovely voice. One could hear, from groups gathered in the vestibule or out on the church lawn, the hope that our church could keep Janet in the choir.

"Her voice is all that the choir needs—a perfect soprano. . . ."

"Something must be done before another church gets her. . . ."

"I understand she's only been in town a month working for J. B. Lewis as his secretary. Perhaps J. B. can help us get her."

THE NEXT SUNDAY we were happy to see Jane again with the choir. The anthem was never sung more perfectly, because Janet's voice helped so much. How had we been so lucky? I stopped J. B. Lewis, who is, incidentally, a church council member, and asked how we had managed to get Janet. "It's true," he said, "that she is not a Lutheran, but she was happy to accept our offer when she learned that we could give her $40 a month—more than she had been offered by any other church."

As the weeks went by, the congregation maintained its satisfaction and pleasure in Janet's presence with the choir.

We were happy to see Janet in the choir

But a growing alarm took hold of me as I became aware of her when she was not lifting her voice in song.

Her eyes wandered as the Scripture was read—was she counting window panes? I thought. She had a blank expression when the pastor led us in meditation upon the Scripture. She was sometimes fingering a lock of hair or fidgeting in some other way as the prayers were said.

She was loyal and faithful, prompt and

regular in attendance, both at the service and Friday night choir rehearsal. But I noticed that when there were five Sundays in a month she was always absent that fifth Sunday. J. B. explained, "She figures $40 a month pays for only four Sundays."

How long can one sing praise and glory to God and never know His power and strength? How long can one sing the liturgy and never hear its call to worship and to service? Sometimes it may take a tragedy to make such a blind one seek God. And for Janet it did take a tragedy.

Her little brother—stricken with a terrible disease—had been sent to a hospital, perhaps for a lifetime. It left her widowed mother with such a broken heart and torn spirit that Janet was the one who had to take over the housekeeping and provide the family support.

One golden Sunday morning as the sun sifted through the colored panes and fell on the sweet and glowing faces of the children singing their Junior Choir number, "Oh, Jesus Thou Art Standing," I saw the sad and perturbed face of Janet Brooks. Though her eyes were dim with tears she seemed to be yearning to catch each word of the children's song, "Dear Saviour, enter, enter, And leave us never more."

As the pastor stood to speak upon the children's theme, there was no vacant stare of restlessness—only the eagerness of a child, perhaps, being told a story he had never known before. When Janet stood to sing her solo, she sang as though to herself, finding new truths as never before in J. Sebastian Matthews' words—

"I sought the Lord
And afterward I knew
He moved my heart
To seek Him, seeking me."

Janet became a member of our church this morning. We were proud to receive her. When I went forward to welcome her, I could not help adding, "Thank you for your lovely music each Sunday, Janet. It is an inspiration."

You see, J. B. had told me she had refused to accept the monthly check with these words: "God has given me a great gift in allowing me to sing. I want to dedicate my music to His service. I can't forget the words of Jesus now, 'Freely ye have received, freely give.' "

True Story

Recently a pastor was talking with a woman to whom he had just been introduced. He told her he is a Lutheran minister, and she replied: "I am a Presbyterian but I have a young man rooming in my home in North Carolina who is a Lutheran. He gets that little magazine, The Lutheran, every week. I think it is the most interesting church paper I have ever read. I always read it through after my roomer finishes with it. Then I send it to my aunt, a Methodist, who lives in Virginia. When she gets through reading it she gives it to the colored folks on the farm. They complain if I am slow sending them The Lutheran."

A. K. W.

DOOM FALLS ON ROME

This week read Revelation 18:1-24

WHAT IS THE MEANING of Advent? John, in many references to Christ's Second Coming, recounts the prophecies of our Lord concerning the last times. Through those prophecies resounds the note of warning. It is time for men to stop, look, and listen to God's warning and to prepare themselves to meet the demands of that day when the Lord comes.

According to John's account, doom is soon to fall on Rome, that wicked city which he disguises under the name of Babylon. She has led the nations astray. For her sins, destruction is now about to overtake her. The manner of her downfall is to be by demonic forces, the Antichrist and his allies. While they will utterly destroy her, they themselves will suffer defeat in the battle with the Lamb.

IN CHAPTER 18 that which was previously announced now becomes reality. Rome's doom has come. Mournful dirges describe her destruction. John sees in his vision an angel descend from heaven bearing the announcement of doom. This messenger comes with great authority, making bright the earth with his glory (verse 1). With a mighty voice he heralds the message of doom and states the reasons for Rome's destruction.

In his announcement the angel speaks in language used by Old Testament prophets in describing the fall of Babylon, Edom, and Nineveh (see Isaiah 13:19-22; Jeremiah 51:37). John naturally drew on Old Testament thought for his descriptive phrases.

Set forth in the account is the threefold cause of Rome's downfall (verse 3). First, she has brought upon herself and all nations the wrath of God by leading them to engage in her idolatrous emperor worship. Further, she has seduced both rulers and subjects so that they have introduced her evil practices into their provinces and have persecuted Christ's followers who refused to conform to her wicked ways. Then, through wantonness and commercial activities, she has made the merchants of the earth wealthy and worldly. By her love of luxury and indulgence she has made society corrupt.

AT THIS POINT is heard another voice from heaven calling upon God's people to forsake Rome and to have no part in her idolatries. Otherwise they will become victims of her visitations (verse 4). Christians exposed to the demands of emperor worship are warned about the consequences of compromising their faith.

So great are Rome's sins that they stand as a heap piled up to heaven (verse 5). The language is borrowed from Jeremiah 51:9. Such iniquity God must punish. In fact, he demands that Rome pay double for all her diabolical deeds (verse 6).

For her luxury, wantonness, self-exaltation, arrogance, and defiance of God she is to be given sorrow and anguish. Plagues of pestilence, famine, and death will be imposed upon her suddenly. She will be completely destroyed by fire. God, before whose judgment throne all must appear, pronounces this sentence. Rome's doom is certain. Vengeance is inevitable. There is no escape (verse 8).

AT THE SIGHT of this burning city and in view of the loss of her wealth and trade, monarchs, merchants, and mariners join in lamentation over her downfall (9-20). The language of the dirge is derived largely from Ezekiel's description of the lament over Tyre (see Ezekiel 26:6—27:30).

In their lamentation monarchs mourn her loss, standing at a distance in fear of sharing her torment. They have participated in her idolatrous Caesar-worship and have lived in luxury through her influence. Seeing her suddenly destroyed by fire, they cry out in despair (9, 10).

Merchants also mourn her loss and likewise the loss of her trade. In cataloging her wares and in describing the magnitude of her commercial activities John turns to the classic description of Tyre's trade as given in Ezekiel 27:5-24.

He lists Rome's wares under seven general catagories: precious metals—gold, silver, jewels . . . rich cloth—fine linen, silks, and colored garments . . . ornamental vessels of fine wood and metals . . . spices of all kinds . . . groceries, including wine, oil, and flour . . . animals—cattle, sheep, and horses, together with vehicles, servants and other souls . . . and finally, fresh fruits and delicacies. The list marks Rome as a great commercial center, comparable to a modern metropolis. No wonder the merchants mourn deeply over the loss of her riches.

MARINERS, INCLUDING OWNERS of fleets, sailors, and crews, join in the dirge, indicating the depth of their sorrow by casting dust on their heads in the customary manner of mourning. They grieve especially over the damage to their trade through Rome's downfall (17-19).

Interposed at this point (verse 20) is an apostrophe to heaven, appealing to another threefold group—saints, prophets, and apostles—to rejoice over Rome's doom. Theirs is to be a song of exultation rather than a chant of lamentation. It takes the form of a succession of hallelujah choruses (see 19:1-6).

In a final expression of doom a mighty angel demonstrates the effect of Rome's downfall by taking a huge millstone and casting it into the sea. The pattern for this portrayal appears in Jeremiah 51:63. Then in eloquent sentences the angel describes the social, industrial, and domestic effects of the disaster.

No more will men hear the sound of sweet music in the city. No artisans will ply their trades. No industries will operate. No lights will burn. No marriages will be solemnized. No homes will exist. All will be dark and stark desolation. Why all this? It is because Rome's sins are great.

GOD NEVER IMPOSES JUDGMENT without good reason. The threefold occasion for the visitation upon Rome is repeated for emphasis. She had produced mighty commercial magnates who lived in luxury from her trade. She had seduced all nations by her sorcery and idolatrous Caesar-worship. And finally, she was responsible for the martyrdom of the saints.

Like our Lord, who linked the destruction of Jerusalem with the last times, John in setting forth the doom of Rome telescopes time to portray truth. Yet he is not thinking primarily of the material city. Rather is he describing God's judgment on sin, of which Rome was the embodiment.

In concrete ways she represents wicked worldly power, with which God's children must contend until the end. But eventually Christ will come and will conquer Satan and sin. He will then deliver his dear ones from the impending doom.

Personal Problem Clinic

Irresponsible father

QUESTION: My father runs a fruit business, has pretty good trade, and could develop a better business. But he spoils the whole picture by granting too much credit, keeping careless records, and making little effort to collect outstanding accounts. To add to his troubles, and ours, he does considerable drinking. His fondness for this probably contributes to his business negligence. Anyway, the outcome is that the family exchequer is always running low—often with a deficit.

Mother and I have to keep roomers in order to maintain the home. Both of us have to work very hard. Mother rebels against these conditions and my brother stands with her, but I have encouraged her to continue the effort. I feel sorry for my father. He has had plenty of troubles, while mother is sometimes rather uncharitable in word and act. I have not felt free to say anything to father about his short-comings.

REPLY: You seem to be a silent accessory to an unfortunate situation, to be contributing to the misery of your mother and yourself. Your easy-going attitude prevents attempts at righting the wrong.

A family council is in order. Despite your devotion to your father, you had better unite with your mother and brother for a complete discussion of the situation with your father. The family could well ask Alcoholics Anonymous to help, and request your father to co-operate.

Your family group could authorize one of you to help your father to break with his past complacence, to start better records, and to make an intelligent effort to collect old accounts. Some compromises and losses may be necessary in order to get to a point from which a new start can be made.

The business had better be operated on a cash basis. If that does not seem practicable, a limited credit plan will be in order. For the good of the household, one of you had better assume responsibility for credit and collections.

Everyone will probably be happier if the business can be set in order—and, if necessary, kept in order by family members—and the keeping of roomers abandoned. Then you could take an outside position. Life may then become more orderly and satisfactory to all. But such solutions may not be so simple as they appear. Time, effort, imagination, resourcefulness, patience will be needed.

Age gap

QUESTION: I am the son of a second marriage. My father was 54 when I was born; now he is 70, while I am 16. He seems so old and different that I can hardly talk to him about anything, especially about my worries and troubles. He wants to hold me in and treat me as a child.

REPLY: Such a wide age gap between parent and child is unfortunate. Depending on his temperament, experience, and information, he may be having a very difficult time trying to understand you, or perhaps he is making no effort.

Seek out your pastor, an unusual teacher, or some other older friend in whom you have confidence, tell him your troubles, invite his sympathy, and ask his advice. In some cases another person has to substitute for a parent. Perhaps you can also have confidential talks with your mother.

Try to understand your father's outlook, and go as far as possible to avoid crossing him. Try to explain yourself, your problems, your ideas, and your actions, if you can get a fair opportunity. Exercise extreme patience—not an easy thing—for the years will soon pass, and soon you will be making your own decisions and going your own way. Many young men and young women have to follow cautious plans, and not all of their parents are so much older than they.

—EARL S. RUDISILL

Books for Daily Devotions

Thine Forever. By August Suechting. Wartburg Press. 383 pages. $1.75.

This book of daily devotions presents meditations arranged on the outline of Luther's Catechism. It is especially designed for the use of newly confirmed members of the church, as a help to them to keep in mind after their confirmation the truths they have learned.

Everyday Religion. By Joseph Fort Newton. Abingdon-Cokesbury. 240 pages. $1.25.

For several years, the late Dr. Newton conducted a weekly newspaper column—the popular "Saturday Sermon." These brief talks form the basis of this collection of short readings. Each message touches the quick of some everyday experience. This is a handy book to have near at hand for short inspirational reading.

Esther the Queen

Esther. By Norah Lofts. Macmillan. 163 pages. $2.50.

Mrs. Lofts knows how to tell an exciting story. She gives the atmosphere of the Persian court of Artaxerxes with such color and incident that it comes alive. Esther is shown as she develops from a scholarly-minded young girl to be a full-fledged queen. Her relationship with the emperor who picked her from among hundreds is painted with great skill and delicacy. Perhaps the greatest flaw in this story is that it ends too soon.

STAN CARNARIUS

Book Brevities

Ye Shall Be Comforted. By William F. Rogers. Westminster. 89 pages. $1.50.

Those required to experience great sorrow will find this book helpful. (It's the sort of book you might keep around to give to a friend in some dark hour when there seems to be so little you can say.) Thesis of the book is that "Christian faith, together with an understanding of the psychology of grief, offers resources adequate for meeting grief constructively." There are short chapters on the nature and causes of grief, especially bereavement, and where and how to overcome it. Also there is a brief collection of Old and New Testament verses, helpful prayers, and pertinent quotations from modern prose and poems.

Snapshots. By Bernhard H. K. Habel. Augsburg. 167 pages. $1.25.

A pastor with a flair for colorful writing has produced 52 brief pieces on widely varied subjects which have interested him. All of them are relevant in some way to the life of the church. Some are character sketches, a few narrate events, and others are tiny sermons.

World Missions. By Martha L. Moennich. Zondervan. 181 pages. $2.

This is a sketchy sort of atlas of "missionary lands"—all parts of the world where Christians in recent years have been going with the gospel. It gives some facts about each land, and a bit of indication of what missionaries are doing.

Patterns for Devotion. By Gladys C. Murrell. Abingdon Cokesbury. 108 pages. $1.25.

These are brief services of worship—27 of them—for women's groups (or any others). Each has a prayer, Scripture reading, and a brief story. The stories are simple, full of human interest. Themes of these devotions emphasize Christian daily life . . . "Courage," "Mercy," "Responsibility," "The Tongue," and so forth.

Jonah Speaks. By Maynard A. Force. Lutheran Bible Institute. 174 pages. $2.

A thoughtful reader who isn't looking for scholarly analysis but desires to think quietly about a great book of the Bible will find this book valuable. The verse-by-verse study is intended for "devotional meditations."

Kurt Plachte. Der Heilige Weg. By Otto Reichl Verlag. Tuebingen. 1950. 332 pages. 12 Mk.

This is an exegesis of the Gospel of St. John. The thesis and its elucidation: that for this age has been given the key of its understanding. Through the apocalyptic evolution of history, people are prepared through suffering to believe and to be saved. St. John, closest to the Saviour in understanding while he was on earth, becomes the leader along the way of truth and life. The time is decisive: Christ or Antichrist. Peoples and nations have no other alternative. The life on earth still will be transformed by the truth and way, into a new dimension of divine content, or, in its return to pristine chaos.

JOHN F. C. GREEN
McKeesport, Pa.

One Thousand Radio Voices for Christ. By Dr. Walter A. Maier. Concordia. 454 pages. $3.00.

The 18 sermons in this collection were delivered by the late Dr. Maier in "the Lutheran Hour" radio program in 1947 and 1948. The source of the title is the fact that at the beginning of the series, the program was going out to the world from more than 1,000 stations. In an interesting appendix, testimonials are quoted from all over the world in appreciation of the spiritual benefits of the Lutheran Hour. Vigorous and stirring, these sermons by a great preacher should be a source of inspiration to many.

S. E. C.

A Year of Junior Programs. By Robbie Trent. Broadman. 201 pages. $2.00.

The author is an editor for the Baptist Sunday School Board. These 53 programs are her guides for Sunday school worship periods, planned in great detail, including stories, charts, sketches and lists of material needed in suggested activities.

One characteristic of these suggestions is the constant use of the Bible by each student. Miss Trent bases her programs largely on the stimulation of curiosity by the use of charts and codes and stories containing clues which have to be solved by finding the proper Bible passages. Widely varied in content and treatment, these programs for every Sunday in the year, plus one, have been tested by the author in her own junior classes.

S. C.

The Art of Board Membership. By Roy Sorenson. Association Press. 160 pages. $2.00.

Everyone who is involved in board work, whether as a new member of a board, or as a chairman of long experience, will find this book interesting and rewarding. The customary problems of board procedure are set forth with clarity and brevity. Cartoons by George Lichty increase the "punch" of the text. Suggestions of the author for handling the various political situations within a board are simple and understanding. There is a valuable appendix setting forth the size, organization, and functions of sample boards.

S. C.

I Will Build My Church. By Amy Morris Lillie. Westminster. 192 pages. $2.50.

For children 9 to 12 years old this history of the Christian Church is vividly written and superbly illustrated. Events are presented in story form as much as possible, with emphasis on the great personalities who shaped the church's history.

Halloween Through Twenty Centuries. By Ralph and Adelin Linton. Henry Schuman. 108 pages. $2.50.

Now a "degenerate holiday," halloween has come a long way from the Walpurgis Night and the Black Mass. Covering a wide time-span in such a small book, the authors have been able to discuss only the most obvious aspects of this festival of the darker side of nature. There is a vivid account of the witch-hunting in Massachusetts in 1692. There are also accounts of old superstitions connected with fortune-telling, cats, and handling the devil.

Well illustrated, the text also contains the confession of a witch, delivered just before her execution in 1705, and a facsimile of Urbain Grandier's pact with the devil in 1620.

S. C.

PEOPLE

Knubel-Miller Lectures

Dr. Edward Traill Horn, III, pastor of Trinity Church, Germantown, Pa., has been selected as the person to deliver the 1951 Knubel-Miller lectures. Dr. Horn is a member of the ULCA's Common Service Book Committee (*see cut, page 37*).

The first of the lectures will be delivered in Lancaster, Pa., Jan 8 and 9. Others will follow in Louisville, Ky., Jan. 11-12; Austin, Tex., Jan. 15-16; Toledo, Ohio, Jan. 22-23; and Kitchener, Ontario, Jan. 25-26.

Subject of the lectures, according to the Knubel-Miller lecture committee, will be "The Pastor at the Altar."

Cornerstone Opening

Members of Coldwater Church, Cabarrus, N. C., had a good time recently when the cornerstone of the old church was opened, contents examined and then replaced and relaid in the remodeled church.

Historic papers 70 years old were read to the congregation during the transfer. Participating in the ceremonies (*see cut above*) were, left to right, Elder J. E. Earnhardt, Student Pastor G. Thomas Weddington, Pastor Glenn L. Barger, North Carolina Synod Historian J. L. Morgan, and North Carolina Synod President F. L. Conrad.

The paper hanging from the cornerstone is a copy of *The Lutheran Observer* of 1880.

CAROLINA CORNERSTONE RELAID

. . . contents were interesting

Women at Des Moines

Although nine women were elected delegates to the Des Moines convention of the United Lutheran Church (*see* THE LUTHERAN, *Oct. 4, 1950*) by the time the convention rolled around, the number had increased to 11. The additions were due to the inability of two laymen to get to the Iowa city for the sessions; women alternates filled their assignments.

Lining up for a picture for the official photographer were nine of the 11 women delegates; reading left to right (*see cut below*) they are: Mrs. Paul Weber (N. J. Synod), Mrs. Chester Bird (Pittsburgh Synod), Mrs. Roy Winters (Ministerium of Pennsylvania), Mrs. O. A. Sardeson (N. Y. Synod), Mrs. Edwin F. Moyer (Pittsburgh), Mrs. Charles W. Baker, Jr. (Pittsburgh), Mrs. Robert Drach (N. J.), Mrs. Walter C. Hanning (N. Y.), and Sister Anna Ebert (MP).

WOMEN AT DES MOINES

LECTURER HORN
. . . a busy January

ootball Special

illustrated pages 38-39)

A sight to make a college resident drool—a 14-car rain full of prospective students—appeared on the treets of Springfield, Ohio, he middle of last month as 130 Luther Leaguers, adisors and pastors arrived rom Detroit, Mich., and intermediate points for a football game and campus tour f Wittenberg College.

The Leaguers started their usy day around 4:00 A.M. n Nov. 11. Twenty hours ater, the group was back ome, BUT tired!

In between, the Leaguers ang their way from Detroit o Springfield, conducted an mpressive banner-sprinkled arade through the streets f Springfield, watched their avorites, the Wittenberg igers, hold favored Ohio Wesleyan to a 7-7 tie.

Pastors, advisors, and colge authorities were thrilled ith the one-day jaunt, rmed it "the logical conlusion to our CHEY efforts!" Leaguers, too, were nthusiastic.

Briefly Speaking

Two states—Arkansas and Texas—observed two Thanksgivings this year. In the first, state law listing the state's legal holidays sets the last Thursday of November as Thanksgiving. Natives observe both rather than take their choice. In Texas, the reason for the double celebration was quite different. Governor Alan Shivers proclaimed both dates because "Texas has enough to be thankful for to have two Thanksgiving Days!"

When the first Lutheran Bowl was staged in Cleveland, Ohio, last year, Wittenberg College (representing the ULCA) was humbled by Missouri Synod's Valparaiso University squad, 20 to 0. The two teams met again this fall in the second annual Lutheran football classic in Ft. Wayne, Ind.; final score: Wittenberg—7; Valparaiso—20.

THE THIELENSIAN, student publication at Thiel College, was proud of the football squad's undefeated record this fall, reported: "Thiel is one of the five undefeated and *untired* college teams in Pennsylvania." "They must eat Wheaties before every game," quipped one non-alumnus.

When the great Amercan Rolling Mills Corporation opened its new 12-million-dollar open hearth steel plant in Middletown, Ohio, recently, a public dedication service was conducted. Participating were ALC Pastor Bernard Heuer and Layman Leon R. Reinartz, ARMCO assistant vice president and brother of ULCA Secretary F. Eppling Reinartz.

ULCA President Franklin Clark Fry, completing a Reformation Day address in New Kensington, Pa., took his seat in the chancel, glanced at the printed program to see what followed. Next: "Postlude . . . 'Sleepers Awake!' "

"Quick" magazine recently quoted a sign in a Tulsa, Okla., church: "Please do not leave hats and coats here unless attendant is on duty. Thieves sometimes come into the church to prey."

Classified ad in the Salem Church, Albert Lea, Minn., Bulletin: "For Rent: Stylish black choir gowns. Choice of sizes if taken at once. Rental fee: one hour's rehearsal Thursday at 8, one hour service of song (preferably on pitch) Sundays at 11. Allow five minutes for receiving compliments."

CHEY in Action

Last month, 430 Luther Leaguers, pastors and advisors from Detroit, Toledo and intermediate points, special-trained to Springfield, Ohio, for a visit to Wittenberg College (see story, p. 37).

Up at the crack of dawn on Nov. 11 (top left), Hope Church Leaguers were the first to board the 14-car Wittenberg Football Special in Detroit's Union Station (middle left). Several hundred miles and a lot of tired vocal cords later, the group detrained in Springfield. Meeting the train (bottom left) was Wittenberg Public Relations Chief Emerson Reck, shown with Detroit (Hope Church) Assistant Pastor Dean Tyson and Toledo Pastor A. J. Updegraff, trip sponsors.

Assembling on the Springfield railroad station platform (top right), the group prepared to march through the streets of Springfield to the Wittenberg campus. Banners still flying and enthusiasm increasing by the moment (middle right), the Leaguers arrived on the college grounds. Watching underdog Wittenberg score a tying touchdown (bottom right) and a guided tour of the campus highlighted the one-day whirlwind jaunt.

NEWS IN THE CHURCHES

MARYLAND

Zumbrun Discusses Rural Problems

HAGERSTOWN—"The problems of the rural parish are 1) to find rural pastors for rural parishes, 2) the need for special training, 3) every Sunday worship, 4) the need of men who want to change people more than they want to change location, 5) parish realignment," said Pastor Morris G. Zumbrun, Jefferson, in addressing the Western Conference of the Maryland Synod, Nov. 6, in Calvary Church, Woodbine.

Henry Endress, ULC stewardship secretary, said, "It is for Christ that we plan and work together." He pointed out that in the last 20 years ULCA giving has increased 139 per cent.

Dr. Abdel Ross Wentz cited the problems facing the Lutheran churches in Germany

as economic, political, cultural. He told of many hopeful signs and said "there is a new upsurge of youth and lay interest in the work of the church in Germany."

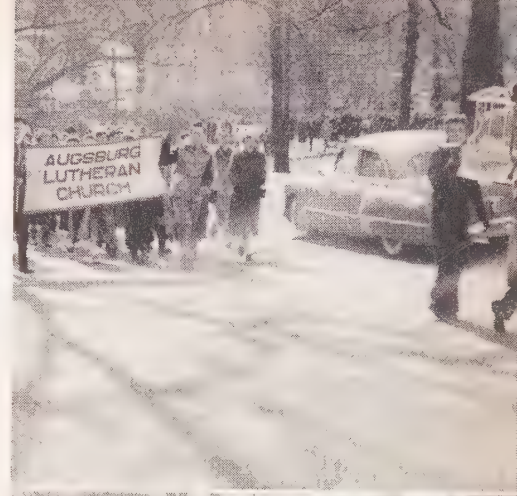
Synod President J. Frank Fife spoke of the work of synod with special emphasis upon the matter of evangelism. Dr. Thomas L. Cline, secretary of the Board of Ministerial Pensions and Relief, explained the family income policy available to pastors who are members of the contributory plan.

Elected officers: President, Dr. B. Clinton Ritz, Waynesboro, Pa.; secretary, Pastor Morris G. Zumbrun, Jefferson; secretary, Pastor J. Leon Haines, Hampstead.

SIXTY LAYMEN, under the direction of Carl Heinmuller and Pastor Raymond M. Miller, stewardship secretary of synod, participated in a Stewardship Workshop Nov. 4 and 5 at Frederick. Dr. Raymond J. Seeger discussed "Stewardship, a Christian Philosophy of Life" and Synod President J. Frank Fife spoke on "A Realistic View of Synod's Potential."

Laymen Paul Folkemer and Thomas Hickman emphasized tithing and the 50-50 budget. "Successful Methods" was the topic of Pastors John C. Stuff, Harry V. Krug and Mr. Heinmuller. Study of the Every Member Visitation and other stewardship emphases was given by Henry Endress, secretary of the Lutheran Laymen's Movement.

WILSON P. ARD



MICHIGAN

Detroit Church Dedicated Oct. 15

OCT. 15 was dedication day for the new Cross of Glory Church, Detroit. Dr. E. E. Flack, dean of Hamma Divinity School, Springfield, Ohio, preached on "Fortress of Faith." Vesper speaker was Synod President Ralph J. White. Other dedication week speakers included: Dr. Merrill Lennox, executive secretary of the Detroit Council of Churches, and Wittenberg College President Clarence C. Stoughton. Construction of this modern church was begun Nov. 21, 1949.

Nov. 15 marked the 25th anniversary of the pastorate of the Rev. Louis F. Gunder-

The new $150,000 Ebenezer Church, Marion, Virginia, dedicated October 29 (see page 44)

man at Holy Trinity Church, Flint. The event was celebrated at a special service Sunday morning, Nov. 12. Guest preacher was Pastor Frank P. Madsen of Hope Church, Detroit. Synod President White brought greetings at a reception given for Pastor and Mrs. Gunderman that evening. Membership increase during this 25-year pastorate is over 450 per cent.

SYNOD'S stewardship committee is currently urging that every congregation in synod plan the best Every Member Visitation ever made. It is recommending the full use of Lutheran Laymen's Movement material and the film *For Good or Evil*. It further urges a real boost for CHEY payments where the appeal has been made, and a thorough effort by congregations that have not carried out the program. It also stresses complete dissatisfaction with anything less than 100 per cent for LWA and apportioned benevolence.

WALTER M. BRANDT

PENNSYLVANIA

Large LTS Conducted in Northeast

PHILADELPHIA—Two hundred eighty-five students enrolled in the Leadership Training School of the Northeast churches in Prince of Peace Parish Hall. Eighteen congregations were represented in the school, a 100 per cent representation of area congregations. Over half of the 285 enrolled received Parish and Church School Board credits.

THE CHURCH OF THE GOOD SHEPHERD, Mayfair, is sponsoring a branch Sunday school in Academy Gardens, new housing development. The school held its first session on Nov. 5 with 49 in attendance.

MINISTERIUM'S Board of Inner Missions has received full quota contributions from 23 Philadelphia congregations, partial payments from 25 congregations, and no contributions from seven, on its supplementary appeal. A $42,000 fund had been authorized by the Ministerium.

PASTOR CLARENCE W. RHODA has been called to Incarnation Church (MOP) from Union Church in York (CP). He assumed his duties Nov. 15.

PASTOR ERNEST W. HUSTON has resigned the St. John's, Oreland, congregation to accept a call to Roaring Springs, Pa.

TWO HUNDRED SEVENTY Luther Leaguers attended the fall convention of the Philadelphia District (Central Pennsylvania Synod) at St. Mark's, Conshohocken.

ST. PAULUS CHURCH celebrated its 110th anniversary Oct. 29.

Dr. Adolph Spaeth, first pastor of St. John's Church, Mayfair, was honored by a memorial plaque unveiled in connection with 83rd anniversary services Oct. 29. Dr. Spaeth's three children: Dr. Sigmund Spaeth, music critic; Miss Elsie Spaeth, and Dr. Duncan Spaeth participated with Pastor Carl W. Weber in the ceremonies.

About 1,000 Lutherans attended the fourth annual Reformation Rally of Delaware County churches at Immanuel Church, Norwood, Oct. 29. Gettysburg Seminary President Abdel Ross Wentz spoke.

A Main Line Reformation Service at St. Paul's, Ardmore, was addressed by Dr. Elmer G. Homrighausen of Princeton Seminary.

Northeast churches observed Reformation Day in union services at Zion Church, Olney; guest preacher, the Rev. Warren C. Johnson.

The Rev. Celo Leitzel, an instructor in the Philadelphia Seminary, spoke to an interdenominational Reformation Rally at St. John's, Mayfair.

The third annual series of Hagan lectures at the Philadelphia Seminary is underway. Scheduled for the first Thursday in each month from October through April, the series brings outstanding secular and church leaders to the campus. Miss Jane Hoey, director of the Bureau of Public Assistance, Washington, D. C., was the first speaker.

Other lecturers include: Dr. George Black, director of Division of Child Welfare, Commonwealth of Pennsylvania; Dr. Edward J. Stieglitz, director of the Suburban Hospital, Bethesda, Md.; Dr. Frederick R. Knubel, New York Synod president; Sister Anna Ebert, general secretary of the Board of Deaconess Work; Dr. Ralph P. Lewars, choir director, Holy Communion Church, Philadelphia; and Dr. G. Elson Ruff, editor of The Lutheran.

St. Paul's, Ardmore, dedicated its new parish and Church School Building Oct. 22.

Dr. Cephas K. Lippard, missionary emeritus, and Mrs. Emma G. Lippard were guests of honor at the annual congregational dinner of Immanuel Church. The congregation celebrated the golden wedding anniversary

NO OTHER GIFT
is so just right
for Christmas!

Give an Oxford Bible

America's Gift Bible since 1675

Your bookstore has many fine editions for your selection

$1.65 to $250.00

-IN HIGHLAND, ILLINOIS

WICKS ORGANS

...mean GREAT music!

Here is an Organ surpassed by none, having superb PIPE *Tone, design and action. In short; a magnificent instrument!*

Dept. LU

When in the Palm Beaches visit
The First United Lutheran Church
318 LAKEVIEW AVENUE
WEST PALM BEACH - FLORIDA
Rev. William Long Dowler, Pastor
CHURCH SCHOOL ..... 9:45 A. M.
THE SERVICE ..... 11:00 A. M.
A Hearty Welcome Awaits You

CHRISTMAS IS BIBLE-GIVING TIME
...no finer gift than a Bible, no finer Bible than National

No. 254X. India paper gift edition. Approximately one inch thick; genuine leather overlapping covers; gold edges, fully flexible.

No. 453C. Crystal-Clear Home Reference Bible with Concordance. Easy-to-read type; self-pronouncing; overlapping covers, gold edges, genuine leather.

WHEREVER BIBLES ARE SOLD

Ask for National BIBLES
BELOVED KING JAMES VERSION

When in St. Louis, Missouri, visit
FAITH LUTHERAN CHURCH
ARTHUR M. NEUMANN, Pastor
2831 N. Kingshighway (5000 W)
SUNDAY SERVICES 10:45 A. M.

Peloubet's SELECT NOTES
77th annual volume for 1951
The World Famous Commentary on the International Bible Lessons

for PASTORS, TEACHERS, BIBLE STUDENTS
by WILBUR M. SMITH
$2.75 all bookstores
W. A. WILDE CO., Boston 16, Mass.

of the Lippards and the 50th anniversary of Dr. Lippard's ordination.

Dr. Peter P. Hagan was elected to serve a two-year term as president of the Men of Mount Airy at the business meeting held at the Philadelphia Seminary Nov. 19. Three vice presidents were elected under a new constitutional amendment which provides for election of three vice presidents and a president from the four supporting synods. Dr. William H. Stackel of the New York Synod, Dr. Edward K. Rogers of the Pittsburgh Synod, and Dr. H. Torrey Walker of the New Jersey Synod will serve with Dr. Hagan, from the Ministerium of Pennsylvania. Mr. Howard Rappold was elected secretary and Mr. Kenneth W. Hoffman, treasurer.

SISTER EVELYN SUE ROTH, casework supervisor of the Lutheran Children's Bureau, was honored at a Service of Recognition at Grace Church, Norristown, on Sept. 24.

DR. SAMUEL B. HADDEN, pioneer psychiatrist in the field of group therapy and chief of psychiatric service at Presbyterian Hospital, addressed the Philadelphia Ministerial Association, Nov. 6, on "Psychiatry and Religion in the World Today."

ST. MICHAEL-ZION, one of the city's historic churches, is moving its parsonage from the church neighborhood. The movement will be made from Franklin Square to a site in Haverford Township late in November.

ALVIN H. BUTZ, JR.

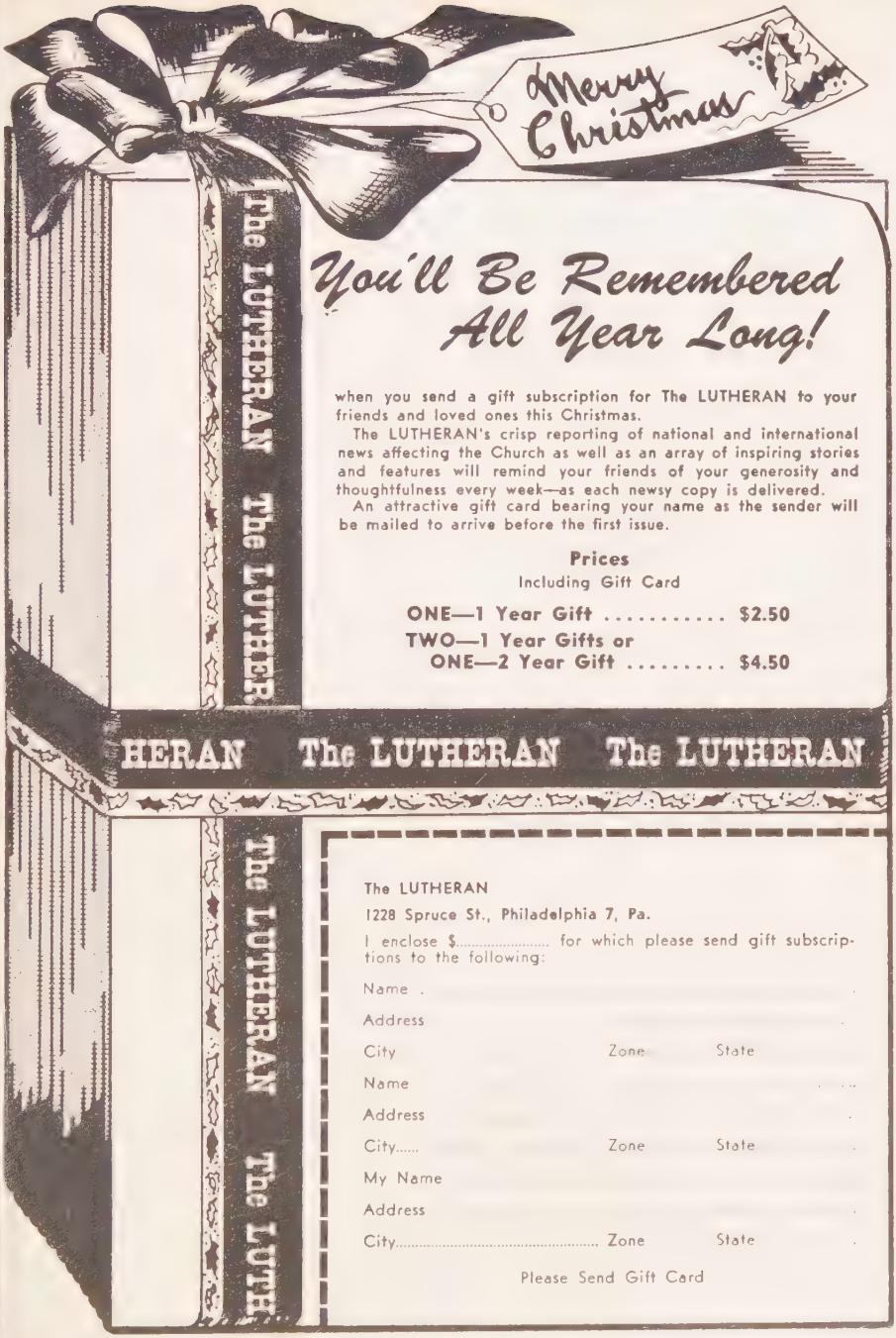
PENNSYLVANIA

"Yorker" Heads Conference WMS

MRS. W. W. NACE, of York, was re-elected president of the Women's Missionary Society of conference at the 11th annual convention meeting in York. 1951 convention will be held in St. James', Gettysburg.

THE REV. HENRY G. SPRINGER, pastor of Felton parish, has accepted a call to First Church, Tyrone, Pa., effective Dec. 1.

THE REV. SAMUEL F. STAUFFER, pastor at Wolf's Church near York, resigned to accept the call to Weatherly, Pa. The Rev. Paul C. Gladfelter, retired, will supply at Wolf's.


Merry Christmas
You'll Be Remembered All Year Long!
when you send a gift subscription for The LUTHERAN to your friends and loved ones this Christmas.
The LUTHERAN's crisp reporting of national and international news affecting the Church as well as an array of inspiring stories and features will remind your friends of your generosity and thoughtfulness every week—as each newsy copy is delivered.
An attractive gift card bearing your name as the sender will be mailed to arrive before the first issue.
Prices
Including Gift Card
ONE—1 Year Gift $2.50
TWO—1 Year Gifts or
ONE—2 Year Gift $4.50
The LUTHERAN
1228 Spruce St., Philadelphia 7, Pa.
I enclose $..... for which please send gift subscriptions to the following:
Name
Address
City Zone State
Name
Address
City..... Zone State
My Name
Address
City..... Zone State
Please Send Gift Card

Sudbury CHURCH WORSHIP AIDS

Have your dealer show you the wide variety of well made church appointments we produce

FOR COMPLETE CATALOG SEND TO
SUDBURY BRASS GOODS CO.

ORDER SUDBURY BRASS GOODS THROUGH UNITED LUTHERAN PUBLICATION HOUSE

Roanoke College
SALEM, VIRGINIA
A Superior Christian College of Liberal Arts and Sciences
H. Sherman Oberly, M.A., Ph.D., Litt.D.
President
Charles J. Smith, M.A., D.D., LL.D.
Provost

KEYSTONE HOTEL
423 Datura St., West Palm Beach, Florida

Lutheran Management
Sunny Porches
Clean, Comfortable, Home atmosphere
Centrally located, Reasonable prices

Paul G. Burry, Manager

THE REV. CLARENCE W. RHODA, pastor of Union Church, York, has resigned to accept a call to Incarnation Church, West Philadelphia. Pastor Rhoda was president of the York County Lutheran Ministerial Association. Mrs. Rhoda is president of the York District of the Women's Missionary Society.

PASTOR JOHN G. BERNHEISEL, of Windsor Park parish, now has a new parsonage.

ST. PAUL'S CHURCH, Spring Grove, observed their 70th anniversary recently.

A NEW 1951 auto and $338 were presented Pastor Henry C. Sternat on the 25th anniversary of his pastorate at Biglerville.

MRS. PAUL LEVI FOULK has organized an auxiliary for the National Lutheran Home for the Aged, with a membership of 45, at St. Paul's Church, Hanover.

PAUL LEVI FOULK

Dr. R. Homer Anderson, superintendent of the Virginia Synod, and Roanoke City Mayor Roy L. Webber watch Pastor Dewey L. Heglar break ground for the new $66,000 Trinity Church in Roanoke, Va. Funds for the new building were loaned by the Board of American Missions

VIRGINIA

Marion Church Dedicated Oct. 29

MARION—Dedicatory services for the new Ebenezer Church were conducted Oct. 29 by Pastor J. Luther Mauney. Participating in

the service with Dr. Mauney were: Former Pastor John R. Brokhoff, now pastor of Redeemer Church, Atlanta, Ga., and two ministerial sons of the congregation, Drs. E. H. Copenhaver of Marion, and John H. Fray, president of Marion College.

At other dedication week services, Pastor Brokhoff, Chaplain Palmer P. Pierce, and Dr. Carl A. Honeycutt preached.

The Mansell-designed church was begun in mid-'49 with groundbreaking; the first service was held in the new church this past July. The nave seats 300; overflow space for 75 is provided in a chapel, and the fellowship hall seats 250 (*see cut page 40*).

FRANK K. EFIRD

WARTBURG SYNOD

Arenzville Observes Centennial

MEMBERS OF St. Peter's Church, Arenzville, Ill. (*see cut*), celebrated the congregation's 100th birthday during October. Guest preachers at Sunday services included: Pastors K. Bruno Neumann, Albert Schnake, R. R. Belter, and Ernest A. Slottag. Fifteen pastors have served this church in its century of service.

ST. PETER'S CHURCH, ARENZVILLE, ILL.
. . . beginning its second century

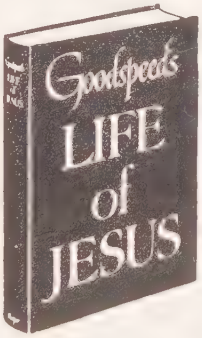
Rev. William E. Burke
Rev. J. A. Fernandez
Rev. A. LoVallo

Rome Couldn't—But God Did!

3 Roman Catholic priests—discovered they were unsaved. God did for them what Rome could not. Now, saved and re-educated, they have a story that will thrill your people.

WRITE FOR OPEN DATES TO:
CHRIST'S MISSION, INC.
160 Fifth Avenue, DEPT. LU New York 10, N. Y.

Just Published!



A Life of Jesus

By EDGAR J. GOODSPEED

• Only the greatest New Testament scholar of our day could have written this life of Christ—immediate, trustworthy, inspiring. Here the familiar words and events in the life of the Greatest Man in History take on a new reality as set against the accurately and colorfully recorded traditions and customs of ancient Israel. $3.00

at your bookseller

HARPER & BROTHERS
New York 16

In 1875, official organization of the synod took place in this church, but the congregation didn't join until two years later. Since then, the congregation has contributed seven young men to the ministry: Pastors Paul Holtgreve, Arthur Schmidt, Paul Schmidt, Albert Schnake, Herman Hammer, Paul Nordsiek, Opal Meyer, Christian Meyer, and George Lovekamp.

Reformation season was a busy one for Wartburg Synod President R. R. Belter. Recent addresses have been delivered at Pittsburgh (Reformation Rally of NLC congregations), Baroda, Wellsburg (LWA emphasis), Chicago, and Lena, Ill.

AT PEACE CHURCH, Chester, Ill., Pastor O. M. Meyer reports 33 new members, an electronic organ and a new 16 mm. sound projector. All debts of the congregation have been removed except a $400 note on the building fund.

NORTHERN CONFERENCE met in First Church, Joliet, Ill., in October. Participating were: Pastors C. Bachman, John Gable and Dr. Robert Fisher, of Chicago Seminary. Re-elected president of the conference was Pastor C. F. Broecker.

SOUTHERN CONFERENCE met at St. Luke's Church, Campbell Hill, in October. Participating were Pastors M. E. Lehmann, Edward Cooperrider and H. L. Wagner. Synod President Belter repeated his report on conditions in Europe this year, which he had already presented to the Northern Conference sessions. Re-elected president of conference was Pastor K. William Braun.

"FOR GOOD OR EVIL," the new ULCA stewardship film, is being shown throughout the territory of synod.

ARNOLD H. KAITSCHUK

MEMORIAL PAINTINGS

JOHN KROGMANN
ARTIST
Order through
United Lutheran Publication House

GOWNS
PULPIT·CHOIR
CONFIRMATION
DOCTORS
MASTERS
BACHELORS
CLOAKS
CAPS GOWNS AND HOODS
EST. 1912

BENTLEY & SIMON
UNITED LUTHERAN PUBLICATION HOUSE
1228 Spruce St., Philadelphia 7, Pa.
Chicago 11 Pittsburgh 22 Columbia 1, S. C.
Baltimore 1 Los Angeles 5

THE BATTLE OF A PINE
A printed original poem illustrated in brown or green, 8 x 10", suitable for framing. Nice gift. 25c each, 5 for $1. Cash with order. Katharine Theiling, 506 Milledge Road, Augusta, Ga.

DECEASED

Rev. Paul David Risinger

The Rev. Paul David Risinger, retired South Carolina Synod pastor, died in Leesville, S. C., Nov. 11. He was 80.

Born in Leesville, he attended the Leesville Classical Institute, Lenoir Rhyne College and was graduated from Newberry College and Southern Seminary in 1898.

He served congregations in North Carolina, South Carolina and the Georgia-Alabama Synods during the 50 years of his active ministry.

Surviving are his wife, Mrs. Grace Caughman Risinger; three sisters, Miss Annie Williamson, Pomaria, S. C.; Mrs. Jessie Taylor, Columbia, S. C.; and Mrs. Birdie Taylor, Leesville.

The funeral service was conducted at Wittenberg Church, Leesville, Nov. 14, by Pastors J. Milton Frick and Thomas F. Suber.

Keepsakes You'll Be Proud of...

Beautiful Commemorative Church Plates

Zion Lutheran and Reformed Church
Hickory Corners, Penna.

- ***Picturing your Church***
- ***Decorated in 23 Kt. Gold***

An ideal way to commemorate church anniversaries, dedications and others events. Every member and friend of your church will want one of these spiritual remembrances.

Plates are illustrated with reproduction of your church or chancel in single or multi-color ceramics. Historical data is fired in ceramic color on back of plate.

Send today for information about these mementos every church member will prize.

For sample plates and details

write:

WORLD WIDE ART STUDIOS

Covington 6, Tenn.

CHANGES OF PASTORATE

NORTH CAROLINA SYNOD

CONRAD, F. LESLIE, JR. From Holy Comforter Church, Belmont, N. C. To Luther League of America, Executive Secretary, 1228 Spruce St., Philadelphia 7, Pa.

NORTHWEST SYNOD

CHRISTY, WILLIAM P. From Lake of the Isles Church, Minneapolis, Minn. Retirement. 1967 Kerwood Pky., Minneapolis 5.

DE SEVILLA, MIGUEL. From Northwestern Seminary. To Puerto Rico for Board of American Missions. Calle del Parque 148, Santurce, Puerto Rico.

ULRICH, LOUIS. From St. John's Church, Minneapolis, Minn., assistant pastor. To Lake of the Isles Church, Minneapolis, Minn. 1908 W. 21st St.

OHIO SYNOD

PORTZ, CLARENCE A. From St. Mark's Church, Mansfield, O. To Bolivar-Zoarville parish, O. Box 146, North Industry.

REINER, JOHN L. From Trinity Church, Meadville, Pa. To Grace Church, Youngstown, O. 833 Ohio Ave.

POSITION WANTED

Experienced organist director with degree in music desires change to Lutheran Church about January 1st. Box CB34.

WANTED

Trained family case worker in small Lutheran Welfare agency. Salary $3200. Write Box CB50, The LUTHERAN.

PACIFIC SYNOD

BERNER, HOMER. From Church of Good Shepherd, Pocatello, Id. To develop new mission field in Salem, Ore. 330 Charles St.

FUNK, PAUL WILLIAM. From Our Saviour's Church, Seaside, Ore. To Church of Good Shepherd, Pocatello, Id. Pocatello Heights 7-G, Pocatello.

GETZENDANER, DAVID C. From Northwestern Seminary. To Spokane, Wash., field missionary. 724 W. Montgomery St.

MENDENHALL, ALFRED. From Beaverton, Ore. To Our Saviour's Church, Seaside, Ore.

PITTSBURGH SYNOD

BLANK, ARTHUR H. From St. Paul's Church, Farrell, Pa. To St. Paul's Church, Carmichaels, Pa. 226 S. Market St.

HAUSER, ELLWOOD L. From St. Andrew's Church, Carnegie, Pa. To Bethesda Church, New Kensington, Pa. Leechburg Road.

KORBER, R. L. To Avonmore parish, Pa. 1506 Elm St., New Kensington, Pa.

WOLFE, GEORGE D. From Trinity Church, Derry, Pa. To St. Peter's and St. Paul's churches, Erie, Pa. 3018 Caton St.

SOUTH CAROLINA SYNOD

HAHN, S. W. From St. James' Church, Concord, N. C. To Southern Seminary, professor. 1101 Duke Ave., Columbia, S. C.

SWING, STAFFORD L. From Redeemer Church, Kannapolis, N. C. To St. Michael's Church, Irmo, S. C., and parish education worker. RFD 2, Columbia.

WEBB, J. KENNETH. From St. Jacob's parish, Chapin, S. C. To St. Luke's Church, Summerville, S. C. P.O. Box 746.

WARTBURG SYNOD

MOTZKUS, FREDERICK E. From Zion Church, Princeton, Ia. To St. John's Church, Hebron, Ill.

PFEIFFER, EUGENE H. From St. John's Church, Bremen, Ill. To St. John's Church, Baroda, Mich.

ASSIGNMENT OF CHAPLAINS

ARMY

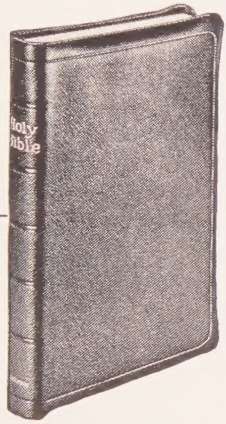
VAVRIN, FRANK O. From Advent Church, Cedarburg, Wis. To Fifth Army, 6th Armored Div., Fort Leonard Wood, Mo.

HOLMAN

VERSE REFERENCE JEWEL BIBLE

For Students and Teachers

Authorized Standard King James Version



CLEARFACE TYPE
PRONOUNCING

60,000 References are indented in the Verse they are intended to serve. . . . All styles contain Presentation Page, Family Record, Maps in color. Combined Word Concordance and Dictionary alphabetically arranged. Harmony of the Gospels, Miracles and other reference charts in simplified form.

the young men come over and fetch it.
23 [1]The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee [1] Ps 18:20 Isa 3:10,11 into *my* hand to day, but I would not stretch forth mine hand against the

8 ¶ And David and his men went up, and invaded [1]the Gesh'u-rites, [2]and the Gez'rites, and [3]the Am'- [1] Jos 13: 2 [2] Jg 1:29 a-lek-ites: for those *nations* [3] Ex 17:16 1S 15: 7,8 *were* of old the inhabitants of the land, as thou goest to Shur, even unto the

Page Size 5¼ x 7⅝ Inches

4508 —Moroccograne, divinity circuit, gilt back and side titles, amber stained edges, head bands and marker..... **$4.75**

4512 —French Morocco leather, divinity circuit, gold back title, gold edges, head bands and marker..... **5.75**

4512RL —Red Letter, otherwise same as 4512 ..... **6.25**

INDIA PAPER EDITIONS

512X —French Morocco leather, divinity circuit, gold back title, gold edges, head bands and marker..... **$8.00**

533X —Persian Morocco, divinity circuit, leather lining, gold back title, gold edges, head bands and marker..... **10.50**

533XRL —Red Letter, otherwise same as 533X..... **11.00**

Order HOLMAN Bibles from

UNITED LUTHERAN PUBLICATION HOUSE
1228 Spruce St., Philadelphia 7, Pa.

Chicago 11 Pittsburgh 22 Columbia 3, S. C. Baltimore 1 Los Angeles 3
Kitchener, Ont. New York 7,

In conclusion . . . . . .

THERE WILL BE much said in churches on Dec. 10—which is "Universal Bible Sunday"—about reading the Scripture. (Our contribution to this subject is the three articles you find in this week's LUTHERAN.)

It's commonly known that most people aren't Bible readers. Questionnaires and Gallup polls have proved that. Tests on college students show most of them don't know even simple things about the Bible. In one test one-sixth of the students could not name the four gospels.

Our church has some guilt in this matter. It hasn't encouraged us to read the Bible in plain, twentieth-century language we can understand. I estimate that we are now three-sixteenths on the way toward being as bad as the Roman Catholic Church. Public worship among Roman Catholics is in the Latin language of the Vulgate translation made 1,600 years ago. Ours is in the English of the King James translation of 300 years ago.

Each Sunday in church we hear the reading of Scripture in language unnecessarily difficult because much of it is obsolete. Our church seems to try to condition us in the impression that the Bible is hard to understand.

AT THE DES MOINES convention when the proposed new liturgy was up for adoption, a few men spoke in favor of modernizing our language of worship. They didn't get much support, because the convention was so eager for anything in the direction of Lutheran unity that it didn't want to risk delaying completion of a service which we shall have in common with other Lutherans.

There was an incident at Des Moines which showed how even a distinguished delegate can misunderstand the 17th-century English of our Bible. He wanted the words in the marriage service, "help meet," changed to "helpmate."

In the 17th century the word "help" was used as a noun meaning helper, as we still say "the hired help." "Meet" meant "suitable." The meaning of Genesis 2:18, "I will make him a help meet for him" is, literally, "I will make him a helper who is like him" or "a helper suitable to him."

OUR BIBLE and our services are full of words and phrases long dropped from common usage and not now understood. At Des Moines a level-headed and vigorous young crusader, Pastor Ross Hidy, managed to arrange a meeting of members of the ULC Common Service Book Committee with some men who object to various antique usages to be found in the new liturgy. They listed dozens of past-date words, such as "eschew," "vouchsafe," "succor." . . . Maybe something can still be done about it.

At least as soon as the complete "Revised Standard Version" of the Bible is published in 1952, we should begin to think about adopting it for public reading in our churches. Meanwhile every family should have a 20th-century Bible, such as the 'American Translation," for home reading.

One of the foremost deeds of Martin Luther in the Reformation was to give the German people the Bible in the language they actually spoke. They read it with enthusiasm, as people usually do when they discover that the Bible was always intended to be straightforward and clear, not clouded in dead language.

—ELSON RUFF

"Easily the most readable Luther biography in English."
—TIME MAGAZINE

1950 ABINGDON-COKESBURY $7,500 AWARD WINNER

Here I Stand

A Life of Martin Luther

ROLAND BAINTON

By
ROLAND BAINTON
Professor of Ecclesiastical History at Yale Divinity School

•

An authoritative, dramatic biography of the man who restored the vitality of Christendom, paved the way for religious liberty, and exalted the tasks of the common man.

464 pages, large octavo size, $4.75

ABINGDON COKESBURY PRESS
Nashville 2, Tennessee

"A monument in the field of the history of Christianity, especially important because it deals so authoritatively with that great century which, in its terrible vitality, seems to be the crucial one in the development of modern Christianity."
— Albert Christ-Janer, Director of Humanities Development, University of Chicago

"Magnificiently recaptures the spirit of the era . . . Church history which is absorbingly interesting."
—Religious Book Club

"Brilliant . . . sympathetic . . . Twenty years in preparation, the book includes some 100 German woodcuts of Luther's time and many hitherto unpublished translations of Luther's writings."
—Newsweek

AT YOUR OWN LUTHERAN BOOKSTORE

Spending restless nights trying to "dream up" ideas for those hard-to-decide-upon gifts?

Why not U. L. P. H.

Gift Certificates!

You're sure to give the gift that pleases when it's the receiver's own choice! And friends and relatives will appreciate the opportunity to purchase that book or item they've been wanting.

Publication House Gift Certificates may be purchased for any amount, and are redeemable in merchandise from our wide assortment of Christmas gifts. To solve your gift problems simply tell us how many certificates you wish, the amount of each, and the name and address of each person for whom you wish a Gift Certificate. Enclose your check or money order for the amount required and we'll send the certificates to you by return mail—or, if you wish, we'll send them directly to the persons for whom they are intended. A presentation envelope, with appropriate Christmas design and space for your name and the recipient's, is provided with each Gift Certificate.

THE UNITED LUTHERAN PUBLICATION HOUSE

Chicago 11 — 1228 Spruce Street, Philadelphia 7, Pa. — Baltimore
Pittsburgh 22 — Columbia 1, S. C. — New York
Los Angeles 5 — Kitchener, Ontario

Mrs Ray Nassen
5101 Underwood Ave
Omaha 3 Nebr
Oct 51